THE EARLY BRAHMANICAL SYSTEM OF GOTRA AND PRAVARA

A TRANSLATION OF

THE GOTRA-PRAVARA-MAÑJARÎ OF PURUSOTTAMA-PANDITA

> WITH AN INTRODUCTION

> > BY

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	ABBREVIATIONS
AB	Aitareya Brāhmana,
ApDhS	Apastamba Dharma Sūtra.
ApGS	Āpastamba Gṛhya Sūtra.
ĀpŚS	Apastamba Śrauta Sūtra.
ĀGS	Āśvalāyana Grhya Sūtra.
AŚS	Aśvalāyana Śrauta Sūtra.
AV	Atharva Veda.
BDhS	Baudhāyana Dharma Sūtra,
BSOS	Bulletin of the School of Oriental and African Studies, London.
BŚS	Baudhāyana Śrauta Sūtra.
BŚSpr	Baudhāyana Śrauta Sūtra, pravara chapter.
BhārŚS	Bharadvāja Śrauta Sūtra.
GautDhS	Gautama Dharma Sūtra.
HirGS	Hiranyakeśi Grhya Sūtra.
HOS	Harvard Oriental Series.
JaimB	Jaiminīya Brāhmaņa.
JRAS	Journal of the Royal Asiatic Society.
ISt	Weber's Indische Studien.
KB	Kauşitaki Brāhmaņa.
KS	Kāthaka Samhitā.
KŚS	Kātyāyana Śrauta Sūtra.
MS	Maitrāyaņī Samhitā.
Pāņ.	Pāṇini.
PB	Pañcavimsa Brāhmana.
RV	Rgveda.
ŚB	Satapatha Brāhmaņa.
SBE	Sacred Books of the East.
ŚŚS	Šānkhāyana Śrauta Sūtra.
TB	Taittirīya Brāhmaņa.
TS	Taittirīya Samhitā.
VaitS	Vaitāna Sûtra.
VāsDhS	Vāsistha Dharma Sūtra.
VS	Vājasaneyi Samhitā.
CONTRACTOR AND ADDRESS OF THE PARTY OF THE P	

Zeitschrift der Deutschen Morgenländischen Gesellschaft.

ZDMG

SIGLA1

SOURCES FOR PURUŞOTTAMA'S VERSION OF ALL THE LISTS Puruşottama's Gotra-pravara-mañjari, India Office, Eggeling, no. 1777.

Idem. Indian Office, no. 1778.

no. 30. Poons, 1899.

almost entirely.

P2

M

G

Bu

Be

A. B

Gi

- E. Idem, edited by P. Chentsal Rao in Gotra-pravara-nibandha-hadambam.

 Physics, 1900 (and edit).

 Inferred reading of Purusottama's original text.

 Karnalikara-bhatta's Pravara-darpana, edited by P. Chentsal Rao. Mysore, 1900.

 D. Idem, Indian Office, no. 1780.

 D. D. D. Raghunstha's Gotra-pravara-nirpaya. Indian Office, no. 1781.

 Si Fivadew's Gotra-pravara-nirpaya, contained in Anantadewa's Samshāra-
- Sk Jivadeva's Gotra-pravara-nirnaya, contained in Anantadeva's Sanskāra-kaustubha, litong ed. of 1861.
 Rendings noted in Chentsal Rao's footnotes.
 Rnn Sanskāra-chammalia, by Gopinātha-dikṣita, Ānandāśrama Sanskrit Series,

ADDITIONAL SOURCES

Madras MS. Granths edition of Baudh. Smårta Såtra, 1905. Tanjore MS. Burnell MS. Benares MS. Ujjain MS. Be, U, p. M, G, T, Bu, (S).

arbe hRao	Bibliotheca Indica edition of Apas Chentsal Rao's separate printing Gotra-pravara-nibandha-kadami	of the Apastamba	pravara-chapter,	in	

z. Äśvalävana

	3
BiblInd ChRao	Bibliotheca Indica edition of Āśvalāyana Śrauta Sūtra. Chentsal Rao's separate printing of the Āśvalāyana pravara-chapter.
VidhPår	Version of the Āśvalāyana pravara-chapter quoted in the Vidhāna-Pārijāta, Bibliothera Indica edition.
Berl	The two Berlin Mss. of the Āśvalāyana pravara-chapter, printed verbatim by Weber in his Catalogue of the Berlin Royal Library. These two agree

^{&#}x27; For further details of the manuscripts, see below, pp. 41 ff.
'For the first six I have depended on Caland's collations. For fuller details, see his edition of the BSS, III. D. ix.

SIGLA

4. Matsya Purāna

Мı	Calcutta edition of the Purana, 1876.
Ma	Anandaśrama edition of the Purana, 1907.

M1, M2. M

Inferred reading of the Purana archetype. m Pravara-dipikā of Krsna-Saiva, Indian Office, no. 1779. Krs

The following closely related accounts are printed for comparison alongside the 'Kātyāyana and Laugākṣi' list:

Män.	Manava-pravaradhyāya, Indian Office, no. 4599.	
TATSPAT	The state of the State of the Parisiple	printed in
337	Berlin copy of the Bodleian 'White Yajurveda Parisista	, printer

Weber's Catalogue of the Berlin Royal Library, 1, pp. 54ff.

Words, etc., to be inserted, not in the sources (or not given at that place). Words, etc., to be excised (or transferred elsewhere in the text).

Where the hyphen is used for the purpose of abbreviation in the apparatus criticus, the full form is everywhere to be supplied from the form given in the text, and not from contiguous words in the apparatus.

For convenience of comparison merely, the names in the Matsya list, Man. and W, have been numbered to agree with corresponding names in K. & L. This of course does not imply that the order of names in K. & L. is that of the original text.

In printing the lists of proper names, capital initials have been used where the readings are certain or very probably so, small initials where they seem dubious. Where they are almost certainly corrupt, the obelus is employed. In view of the nature of the evidence, however, these three categories are to some extent provisional and must be treated with a certain degree of caution.

For purpose of reference the page numbers of Chentsal Rao's edition are given in the page headings.

PREFACE1

The purpose of this book is to investigate the most important problems connected with the clan-system of the Vedic Brahmans, and to present the textual evidence for the details of that system at the end of the Vedic period. Since the Brahmans have preserved these exogamous clans (gotra) down to the present day, the system here described is not exclusively the concern of Vedic specialists, and the account given should also help to supply an important part of the sociological background for those engaged in the study of other aspects and periods of Indian civilisation.

A lack of awareness of this background has at times led to quaint results. For example, a recent English drama on the life of the Buddha portrayed the infant prince as receiving from his father, as if it had been a baptismal name, the gotraname Gautama. It is true that scholars are not likely to fall into such egregious errors, but parallel misconceptions do arise from time to time. Thus, the Nirukta ascribed to Yaska is generally held to be earlier than Panini: but to add to the argument the fact that Panini 'actually mentions the formation of the proper name Yaska' gives no additional support. Panini's rule is concerned simply with the grammatical formation of the gotra-name Yāska, a name which must have been borne by a very large number of individuals. Similarly, the identity of gotra-name is in itself no argument for identifying Kātyāyana the Sūtra-author and Kātyāyana the grammarian, or Patañjali the grammarian and the Patañjali who composed the Yoga-sūtras. It might at first sight be suspected that a name like Patañjali has been interpolated into the lists simply to ascribe a well-known author to a gotra; and such a thing may of course have occurred from time to time. But this is unlikely in the present instance. Weber2 long ago pointed out that the name Patañjali is in some way connected with that of Patamcala Kāpya (SB); and although he was misled by a corrupt source (i.e., W, p. 152) into ascribing the Patañjalis to the Viśvāmitra gotra, the occurrence among the Kapis, as expected, of the forms Patañcala, Patañjala and Patañjali, proves the point (pp. 124, 126).

A different type of misunderstanding has arisen in the interpretation of the Kacchapa-jātaka.3 Here the tortoise which has seized hold of the monkey is

8 7ātaka, vol. 11. p. 360.

¹ The main part of this book was completed almost nine years ago, but owing to the delays inevitable in post-war publication, and other unforeseen causes, it has not been possible to produce it earlier. To avoid further delay, it has been felt advisable to include a number of additional notes and observations in this preface, rather than disarrange the pages which had already been set in

³ History of Indian Literature (English translation), p. 223. S. N. Dasgupta, History of Indian Philosophy, vol. 1, p. 230, seems to have thought that Weber identified Patarpcala Kapya and the Yoga-author Patañjali. But Weber's remark is concerned simply with the name.

PREFACE

admonished, 'Kasyapa, let go Kaundinya', and Oldenberg¹ comments that this is probably an allusion to a marriage prohibition separating the two human families. But the Kaundinyas, being Vasisthas, are in fact marriageable with the Kasyapas, and the jest is the other way round: the tortoise has presumed on the gotra-eligibility to make advances to the monkey. The Pali commentator gives the correct explanation, but this is dismissed by Oldenberg in a footnote: 'Anders der Kommentar zu der Stelle'.

Sylvain Lévi² adduced the names Ambhi and Bhagala from the Ganapāṭha, and as these are in all probability the originals of the forms Omphis and Phegelas in the Greek sources, he went on to argue that since Ambhi as the name of a dynasty disappears from the sources, it must soon have been forgotten; and therefore the Ganapāṭha must have been compiled about the time of and Macedonian invasion. But again, both names occur in the gotra-lists, and the argument thus loses even a semblance of probability. The present work, by making the material more readily accessible, may assist towards a better perspective in matters of this sort.

On the subject of the pravara ritual, Hillebrands gives a number of the Rgwedic formulae (see below, p. 20), and thereafter quotes the Sūtra-ritual; 'Gott Agni...wie beim Opfer Manu's, Bharata's, NN's und des Sohnes des NN., wie bei Brahman's Opfer' (see p. 9). On this he comments, 'Wir sehen zwar, dass hier vor den Namen wirklicher Vorfahren Manu, Bharata als mythische Ahnheren genannt werden... Aber nicht atriedt, bhrguwdt oder angirawdt, wie im R.V. wird Agni angerufen, sondern nur manuşvdt, bharatavdt, und das Rītual hat an dieser Stelle anstatt der früheren Mannigfaltigkeit allein Manu und den Bharata's einen Platz bewahrt. 'This, however, overlooks the fact that the variable N.N. here represents the pravara-names, among which forms such as atriedt regularly occur; and it is difficult to see why Bhgu or Angiras should be accorded a higher degree of reality than Manu or Bharata.

On the question of the magic potency of the pravara-names, it may be of interest to compare with the examples cited on pp. 18 ff. a much later example of a quasi-magical use of names, with the Buddhas of former times taking the place of the Rsis:4

vipašvinas tejasā rddhyā ca šikhinas tathā višvabhukprajūayā (sic) caiva krakucchandabalena ca kanakamuneh šikṣāyām kāiyapasya guṇair⁶ api šākyasimhasya vīryeņa šivam bhævatu sadā mama

Through the brilliance of Vipasvin, the magic power of Sikhin, the wisdom of Visvabhu, the might of Krakucchanda, the teaching of Kanakamuni, the

1 Religion des Veda, p. 82.

* Journal Asiatique, 1890, 1, 234ff.

3 Vedische Mythologie (and edition), 1, 71.

4 Mañjusrimulakalpa (Trivandrum Sansk. Ser., no. 76, p. 397), chap. 36.

5 The edition has gunor.

excellences of Kāšyapa, and the strength of Śākyasimha, may my prosperity be for ever assured'.

There are a few interesting divergences in the Sūtra-lists from the forms of names known in the earlier Vedic literature. In some of these a Prakritic tendency may have been at work, as in the case we have already noted where Patañjali replaces the older form Patañcala. Similarly the well-known name Laugākşi occurs alongside the older forms Lokākṣa, Laukākṣi (pp. 162, 168); and Gānagāri, Mādragāri appear with Gāṇakāri, Mādrakāri (pp. 122, 127, 133). As against Vārsnivrddha (KB vii 4) the Sūtra-lists all have Visnuvrddha, a form which is further supported by later inscriptions. Here the replacement of Vrsni- by the better known Visnu- may have been assisted by a semi-Prakritic form *Visni-. (Does this consideration help to explain the apotheosis of the pastoral hero Kṛṣṇa, of the Vṛṣṇi-race, as an incarnation of Viṣṇu rather than of some other deity?) The Aitareya-brāhmana (vi. 33) relates a quarrel between Abhyagni Aitaśāyana and his father Etaśa, and the former is stigmatised as the worst of the Aurvas. (The Kausītaki-brāhmaņa, xxx. 5, calls him Aitasāyana Ājāneya, and the worst of the Bhrgus.) In the Sūtras, on the other hand, the sources unanimously spell the name Aitisayana. This is doubtless due to the name Etasa being no longer familiar, and a feeling that the first part of the name somehow contained iti-. Rather different is the case of Gauriksita among the Yaskas (pp. 92, 98). I have with some hesitation retained this form in the text, since the sources are unanimous for -au-, except for one late reading -ai- (perhaps a scribal emendation). But the original name must certainly have been Gairiksita. The latter appears in the Yajurveda as a Yaska patronymic (KS xiii. 12), and the form Gauri-looks more like an error of writing than a genuine development. The name Girikşit occurs also with the patronymic Auccamanyava (see Macdonell and Keith, Vedic Index), and the latter would seem to be connected with the name Uccairmanyu, which occurs in the Baudhayana list (p. 80) not among the Yaskas, but among the Vatsas.

In an earlier article on the subject I have endeavoured to show that the 'Hymn-families' of the Rgveda are the direct ancestors of the main gotras in the Sūtra accounts: the Rgvedic Vasiṣṭhas, for example, forming a clan rather than a family in the narrower sense. Although the explicit prohibition of marriage within the gotra does not appear in the literature until the Sūtras, it is natural to suppose that these early clans also followed a rule of exogamy. This view is in harmony with a more recent suggestion by Professor E. Benveniste concerning the interpretation of the word ari. This word, which in the Rgveda appears at times to refer to enemies and at times to friends, was examined in great detail by Thieme," who concluded that the most satisfactory rendering was 'stranger

^{1 &#}x27;The Early History of the Gotras', JARS, 1946, 1947.

² Der Fremdling im Rgveda.

foreigner', since the stranger in some contexts might be a guest, and in others an object of suspicion. The name by which the Indo-Iranians designated themselves, ārya, would then be understood as meaning 'The Hospitable Ones'. This appears improbable as an ethnic name, and is open to the further objection that if ari fundamentally means 'stranger either as guest or enemy', there seems no reason why one side of the ambivalence should be arbitrarily chosen for the derivative, or why the aryas might not equally well be 'The Inimical Ones'. Benveniste1 proposed to solve the riddle by taking ari as the designation of the other moiety of a society with 'dual organisation'. The word would thus denote for any individual that part of the tribe into which he or she might lawfully marry. This seems to me a most attractive theory, and it explains satisfactorily the ambivalence of the term, since the ari would come as a friend to the marriage ceremony; while it is well known that rivalry, amounting at times to open hostility, is a common feature of the relationship between exogamous groups in many human societies. A striking passage in support of this interpretation is RV x. 28. 1, víšvo hy dnyó arir ājagāma máméd áha švášuro nā jagāma, 'Though every other ari has come, my father-in-law has not come'. Further, the deity Aryaman is especially concerned with marriage; and the aryas might conceivably be, as Benveniste suggested, 'descendants of aris', that is, the offspring of legitimate marriage unions. However this may be, the Rgveda affords no evidence to contradict the assumption of an exogamous society; and Dr A. C. Banerjea3 has recently shown that the relationship terminology of the Brahmana period can also be satisfactorily interpreted on the same assumption, the term jāmi, for example, denoting a 'sister' according to the classificatory type of nomenclature: that is, not only the daughter of a man's physical parents, but also all the other women of his generation whom he is forbidden to marry under the rule of exogamy.

In an important article, Professor D. D. Kosambi⁴ has developed a theory that the Vedic Brahmans were to a large extent recruited from the priest-class of the conquered pre-dryan population. We are unfortunately not yet able to prove or to disprove the contention that the dasas of the Ryeeda were the last remnants of the Indus-valley civilisation, though Kosambi has shown that this is at least a possible hypothesis. His main theory, however, is more difficult to accept.

¹ This suggestion was put forward in the course of a lecture on 'The Study of the Indo-European Vocabulary' delivered before the University of London in May, 1949.

A slight adjustment is however necessary, if the 'hymn-femilies' of the Reyeda are in fact the common summer than the registration would than be similar to the later system, where a member of one more than the registration in the strict sense is improbable. This of course does not affect the interpretation of air, since from the point of view of any individual the society still divides into two groups, his own clan on the one hand, and all the remaining class on the other.

The Stronger in the Bridmengon, Thesis for the degree of Ph.D. in the University of London Copies in the University Larray, and the Bisary of the School of Oriental and African Studies.

'On the Origin of Brahmin Gotrus', Journal of the Bombay Branch R.A.S., 1950, 26, 21–80.

PREFACE

Now it seems reasonably certain that the Rgveda shows traces of pre-Aryan religious concepts in its legendary material; and it may well be that individual dāsa-priests were adopted into the Aryan community. But this is a very different matter from the wholesale absorption of clans. An adoption on the scale envisaged by the theory would surely have left far more definite traditions. The traditional enmity of Brahmans and Kṣatriyas, for example, is easily enough understood even although both parties were of the same race. And it is not a sufficient answer to say that the facts were later suppressed, since an amalgamation such as is postulated would have had no reason to consider its origins 'too derogatory to acknowledge'. Moreover, as an explanation of the rule that a Ksatriya takes the gotra of his purohita, the theory would appear to be superfluous, since it is admitted that the patriarchal clan-organisation was already in existence among the Aryans; and hence that alongside the adopted Vasistha Brahmans there already existed Kşatriya Vasişthas, and presumably Vaisya Vasisthas. The situation is therefore most naturally explained by assuming that in the Rgyedic period a gotra contained warriors and common folk as well as priests, and that the Brahmans later laid claim to an exclusive possession of gotras, explaining the gotras of the others by the purohita-rule. This does not in any way require that the priests should have been racially distinct from the other Arvan classes.

On pp. 26-27 of the same article it is stated that the Buddha, as a descendant of Ikavāku, 'claimed the ādizca gotra, and if the Buddha himself is Gotama, it can only be his personal name as his mother's son; for his step-mother, his mother's sister, is Mahāprajāpatī Gotami and marriage within the gotra is excluded'. But distipa-gotra does not refer to clan at all, being simply a claim to the lineage of the Solar race of kings: and there is no reason to doubt that the Buddha's gotra in the normal Brahmanical sense was Gautama. It is as a Gautama also that he is addressed as Angirsas. A martilineal descent of a gotra name seems incredible, and the natural explanation would seem to be that Mahāprajāpatī took the name Gautami, virtually as a surname, on the occasion of her marriage into the clan.

Kosambi's argument on p. 39 concerning the descendants of Tväştra is largely void through uncertainty. The two names Tittiri and Kapiñjala, belonging to the Garga Bhardvájas and the Upamanyu Vsaṣṭhas respectively, are in any case small families within the larger clans, and may well be of late origin; while the name Tväṣṭreya which he quotes among the Jamadagnia does not belong to the Sitra texts at all, but comes from one of the supplementary lists in the Pravara-darpaṇa (see below, p. 43). Since these lists contain a large number of entries which are variants of the names in the Sütra lists, it is not unlikely that Tväṣṭreya here is simply a corruption of Bhriṣṭreya. Similarly the name Rāvaṇa occurs only in some of the sources for the Matsya Purāṇa (below, p. 183), and as there is nothing to correspond in the Sütra lists, it is clearly the result of textual corruption, and can be dismissed from the argument.

It is natural in considering a society with exogamous clans to enquire whether the clans are also totemic; and Kosambi, reviving the argument from animal gotra-names, holds that totemism was in fact characteristic of the gotras, at least in their origin.1 It seems to me that the evidence is altogether too slender to support the hypothesis. A number of animal names admittedly occur in the gotra lists, for example Tittiri and Kapiñjala mentioned above: but these are names of small families within the clan, and it is prima facie unlikely that such small subdivisions should possess their own totems. By themselves, these names are no better evidence for totemism than English surnames such as Fox or Heron. From the names of the larger clan-groupings, Kosambi gives four which he considers to be totemic, but these are likewise unconvincing. Thus Gotama is merely 'the possessor of excellent cattle', or 'best provided with cattle', and is no evidence for a bull-totem. Bharadvāja is 'he who brings booty', and if the word also means a skylark, this is clearly secondary, and presumably results from observation of the bird carrying food to its nest. Kausika admittedly means owl, but it would seem that Kusika does not; and hence at the best the bird may have been named after the clan or the eponymous rsi, and not the clan after the bird-if indeed Kausika here does not mean 'Indra's bird'. Even the well-known sense of 'tortoise' for Kasyapa may be secondary, since we have also the Prakritic kacchapa 'tortoise', presumably connected with Skt. kaksa-; and it is not improbable that kasyapa 'tortoise' results merely from a folk-etymology. The essential feature of totemism which we should look for is the definite identification of an individual with his totem; and there seems in fact to be no evidence of this among the Vedic Arvan clans. The tortoise built into the fire-altar which Kosambi cites from SB vii. 5. 1 seems to be no more totemic than the toads used in medieval witches' potions.

¹ Ibid. p. 38; also JBBRAS, 1946, 22, 44. See also Oldenberg, Religion des Vedels, p. 8.8–33, who quotes names auch as Vartas, Sunnaka, Ksudiša, Magduševa, etc. For a detailest of proper names taken from animals and plants, see J. A. van Velze. Namer of Persons in Early Samerit Literature, Urrecht, 1938, p. 95ff.

It is not yet possible to write a complete history of the gotra system in the post-Vedic period. Information in classical Sanskrit literature is slight; but a promising line of research is offered by the inscriptions, especially the records of grants of land to Brahmans. In these the gotra of the recipient is regularly mentioned, and frequently the pravara also. Although the number of gotras and subdivisions mentioned in those inscriptions which I have examined is relatively small, and does not show the great diversity of the Sūtra lists, a detailed study of their occurrence and distribution might produce interesting results. Though the agreement with the Sūtra pravaras is generally close, there are occasional divergences, some of which at least must betray fictitious Brahmans: see for example below, p. 21, note 1. Similarly, in a copperplate grant of Janameiava of Cuttack (Epigr. Ind. iii. 342) a Gautama claims the pravara Gautuma, 1 Angirasa, Vārhaspatva, where the last name really belongs to the Bharadvajas. In the Sūtras the Gobhilas are a subdivision of the Sandila-Kāśyapas (below, pp. 36, 161, 166, 170): but in an inscription (Epigr. Ind. iv. 112) we find a Gobhila giving his pravara as Gobhila, Angarisa, Amvarisa, which is clearly derived from the pravara of the Harita-Kutsa group of Kevala Angirasas (Angirasa, Ambarisa, Yauvanāśva).

One curious point in the inscriptions is the term anupraevar, which is foreign to the Sütras. This word is used in two ways. In some cases it means the pravara in the Adhvaryu's form, for example, in the grant of Janamejaya mentioned above, Kauccha-gotrah (i.e. Kautsa-) Angirasavarya- (i.e. ângirasāmbariya-) Yovanavāc-pravarah Yucanasāva-Amavārjava-da-Amgira-ampraevarah. In other cases the term is applied to the third member of a three-rai pravara, the second member being called pravara, and the first gotra. Thus, the Gautama mentioned in the previous paragraph described himself as Gautama-gotrad Angirasa-pravarah Vārhaspatyāmupravarah. Other examples I have noted are Agasti-gotrah Idhmavāha[val-pravara-quavāmpravarah (the third name should presumably be Dārḍhacyuta, though the Sütras in this case give it in the second place, and Aidhmavāha in the third); and Kṛṣṭṭə Jātreya-gotrah Ārccanāmasa-pravarah (yözādāva[na-]-amspravarah [spir. Ind.] ii. 134).

A further task which ought to be undertaken is a survey of the gotras of Brahmans at the present day. Professor Kosambi has informed me that he is urging the importance of such a survey in India, and it is to be hoped that he is successful in persuading his countrymen to collect this information. A start has successful in persuading his countrymen to collect this information. A start has a successful in persuading his countrymen to collect this information. A start has a valuable account of the gotras at present known among the Sukla-yuivreditya Mādhyandina Brahmans of Mahāriştra. In this work he gives an alphabetical list of the modern surnames, each followed by the gotra and the village where the family resides. In all he lists 188 gotra-names, and it is of great interest to note

I have not troubled to correct the sometimes barbarous spellings of these inscriptions.
 Viśvanätha Tryambaka Sete, Gotravali. (Yajňavalkya Aśrama, Poona.) 2nd edition, 1952.

PREFACE

that in addition to the major gotras and ganas, many of the minor subdivisions of the Sütra lists still occur.

As this book was written under the difficulties of wartime conditions, the material was necessarily restricted to such books and manuscripts as were available in England. In this connection I am especially grateful to Dr H. N. Randle, then Librarian of the India Office Library, who generously allowed me to use the relevant India Office manuscripts in Cambridge. It is possible that the collation of further manuscripts from India might throw light on points which are still doubtful (why, for example, should the Vāmadevas, Gautamas par excellence, appear in a whole group of sources among the Kevala Āngirasas?): but this task I must leave for others. For the Sütra lists as a whole the manuscripts here collated appear to form a reasonable sample, and it is not likely that further collations would materially improve the situation.

As Horace realised, it is difficult at the best of times to remain entirely satisfied with a work after the lapse of nine years; and while reading the proofs I have felt that occasionally I may have been overbold in the matter of conjectural restoration. But in every case the evidence on which a reading is based lies before the reader, and I have therefore refrained from attempting any radical revision at this stage. Such a revision could in fact only be accomplished satisfactorily by reworking the whole material ab imito, a process which would involve an additional delay in publication out of all proportion to the improvements likely to accrue. If obvious errors still remain, I take comfort in the thought that they may to some degree mitigate the tedium of the reward which appears to be promised in the last paragraph of the Sütra texts (pp. 214–215). Pater tipe colentification for the reward which appears to be promised in the last paragraph of the Sütra texts (pp. 214–215). Pater tipe colentification for the reward which appears to be promised in the last paragraph of the Sütra texts (pp. 214–215). Pater tipe colentification for the reward which appears to be promised in the last paragraph of the Sütra texts (pp. 214–215). Pater tipe colentification for the reward which appears to be promised in the last paragraph of the Sütra texts (pp. 214–215). Pater tipe colentification for the reward which appears to be promised in the last paragraph of the Sütra texts (pp. 214–215).

It remains for me to express my sincere gratitude to the Syndicate of the University Press for their generosity in undertaking the publication of this work; to the printers for the care and accuracy with which they have produced it; and above all to my wife, who not only typed most of the text, but also throughout encouraged and sustained me.

T.B.

BISHOP'S STORTFORD
August, 1952

INTRODUCTION

PRAVARA AND EXOGAMY

THE PRINCIPLE OF EXOGAMY, in virtue of which a man must marry outside his own hereditary group or clan, has come to be recognised as a factor of prime importance in the organisation of many widely divergent types of human society, and its operation among primitive tribes has been closely studied by anthropologists. Up to the present, however, the exogamous system of the ancient Brahmanical families has been largely neglected, and in fact there is no detailed and reliable account in English to which the anthropologist can turn for information. The small interest shown by orientalists in this particular aspect of the social organisation of early India is doubtless due in part to the almost unhelievably corrupt state of the textual transmission of the documents, which is indeed so bad that it is doubtful whether it will ever be possible to reconstitute the text of the long lists of family names with any certainty. In spite of this, however, the main outlines of the system stand out quite clearly; and the present study has, therefore, been undertaken in order to make good this neglect, and to present an account of the organisation of the system at the end of the Sütraperiod (c. fourth century B.C.), as it is described in the so-called pravarādhyāyas, which are appendices to the ritual Sūtras. For this purpose the Gotra-pravaramañjari of Purușottama-pandita has been chosen as a basis. This work, a medieval treatise on the subject, quotes verbatim the most important Sūtra texts, and comments discursively on them. Before proceeding to the translation of this work, however, it seems desirable to give a general account of the system, and to discuss some of the problems raised. It is hoped that both orientalists and anthropologists will find here material of interest, although naturally the latter will find much that is irrelevant to their purposes in the technicalities of a discussion which has been written primarily from another point of view.

Among the Brahmans, as also among many other castes in Hindu society, marriage is in general restricted in three ways. First, a man may not marry outside his 'caste' (jāti). Second, a man may not marry those who fall within certain degrees of prohibited relationships, generically designated his sapinglas, i.e. persons who share with him in the funeral oblation to a common ancestor. This restriction corresponds in type to the European 'tables of prohibited degrees', and according to the most usual definition, extends back to the seventh generation on the father's side, and the fifth on the mother's. Third, a man must marry outside his own 'clan' (gotra). It is with this third restriction that the present work is concerned, and specifically with the early history of the

¹ See for example GautDhS 4. 3-5, Manu 5, 60, Nārada 12. 7.

exogamous groups among the Brahmans, for whom alone we possess detailed accounts of the system, in the 'pravara-chapters' already mentioned.

Exogamous systems may be conveniently classified in two main groups. symmetrical and non-symmetrical. The former is best exemplified in the wellknown dual organisation and its modifications into four- and eight-class systems. where a man belonging to one moiety of a tribe must always take a wife from the other moiety. A rather different type of symmetrical system may be seen in a four-class society, where a man of class A marries a woman of B, a man of B marries into C, C marries into D, and D marries into A.1 The Brahmanical gotra-system, on the contrary, is non-symmetrical in structure. Thus, a man belonging to one of the eighteen gotras may in general marry into any one of the remaining seventeen, though there are indeed exceptions, which we shall note as we come to them. It is worth noting at the outset that there is not the slightest trace of evidence that the system has developed out of a more symmetrical type of organisation.

The Brahmanical gotra, which persists with little modification to the present day, may be defined as an exogamous patrilineal sibship, whose members trace their descent back to a common ancestor. It is clear that the prohibition of marriage within the gotra overlaps with the sapinda restriction, since many of the sapindas on the father's side are also sagotras. It is possible, therefore, that the two regulations were originally independent, and that the historical situation represents a fusion of two distinct cultural traditions. There is, however, no direct evidence on this point, and we must be content to observe that within the historical period both restrictions exist together. An approximate statement of the position, when both regulations are applied, would be that marriage is prohibited within the joint-family up to several (usually five) generations on the mother's side, up to seven on the father's side where descent is through a female, and without limit in the direct male line. This is the prescription of the Manava Dharma Śāstra,2 asapindā ca yā mātur asagotrā ca yā pituh, i.e. a fitting bride is one who is not a sapinda of the mother's, and (neither a sapinda) nor of the same gotra as the father. The often quoted verse, usually attributed to Śātātapa, mātulasya sutām ūdhvā mātrgotrām tathaiva ca, etc., which prohibits marriage also within the mother's gotra, would seem to be a later extension due to an overzealous puritanical spirit; and the lack of parallels in the legal literature would seem to indicate that it never became part of the regularly accepted practice.

The matter is further complicated by a quite different prescription, namely, that a man may not marry a woman who has the same pravara as himself. A prayara is a stereotyped list of names of ancient rsis or seers, who are believed to be the remote founders of the family. This list is regularly recited at specific points in the sacrificial ritual. In the Sūtra appendices, these pravaras are classified according to the main exogamous gotras, and in effect therefore this last 1 Hodson, Primitive Culture of India, pp. 92 ff.

prohibition is precisely the same as the restriction as to gotra, since those prevented from marriage by considerations of pravara are also members of the same gotra. It would in fact seem that the sole reason for the pravara rule in marriage was that it formed an infallible test of the exogamous group to which a man belonged, when the prohibition as to gotra was gradually coming to be insufficient by itself, since in the course of linguistic development the word came to be applied loosely to various subdivisions of the exogamous classes, and even to individual families.

In his book, Hindu Exogamy (Bombay, 1929), S. V. Karandikar has suggested that in the sacrificial ritual a man originally had the fullest liberty to choose whatever rsi-names he wished for the pravara-ceremony, and he deduces that, at the time of this supposed freedom, the exogamous groups had not yet come into existence, and that in fact a man could choose to belong to whatever gotra he pleased. The gotras, he believes, were in origin ritual colleges, which only later became hereditary exogamous groups. Karandikar, however, has completely failed to support this view with logical argument. Even if the prayararecitation in the sacrifice was originally a matter for complete freedom of choice it is obviously quite illegitimate to argue from this that exogamous groups did not exist at that time; and his suggestion that the Brahmans transformed their ritual colleges into exogamous clans on the model of aboriginal exogamous societies with which they came in contact, would seem to go beyond all bounds of probability. The view that the Brahmanical gotras were fundamentally ritual corporations rather than purely social groupings might be thought to receive some support from the common opposition in the texts between arsa-gotras and laukika-gotras, these two expressions being taken to mean 'spiritual' and 'profane' families respectively. As we shall see, such a view is not probable, Nevertheless, it is clearly desirable that any discussion of the gotra-system which attempts to be comprehensive must include a treatment of the pravara question.

One of the most interesting and important historical problems connected with the system is the relation of the exogamous gotra to the endogamous caste. Senart1 was of the opinion that the castes were directly related to an Indo-European type of social organisation, and to uphold this theory has equated the Indian gotra with the gens of the Romans and the phratria of the Greeks. This theory has been summarily dismissed by a number of more recent writers, chiefly on the grounds that it is not till the Sūtra period that the prohibition of marriage within the gotra is evidenced in Indian sources.2 In spite of such categorical pronouncements, however, the whole question remains an open one, and a reexamination of the available evidence on the subject of gotra is obviously a desideratum.

¹ Lee Centes done l'Inde, pp. 207fi.; English trans. pp. 175fi.
³ For example, N. K. Dutt, Origin and Grouth of Caste in India, p. 10; S. C. Roy, in Manin India (1934), p. 35, seems to have missed the point of Senarc's argument.

The unit of the Brahmanical exogamous system is the gotra in the wider sense of the term, and there is no reason to doubt that the connection of the pravaras with exogamy is a secondary one. It would therefore be logical to discuss first the gotras themselves, and thereafter turn to consider the question of the pravaras. But in historical times the two questions had become so closely interrelated that such a course would scarcely provide a satisfactory view of the subject, since the system of gotras cannot be adequately expounded without constant reference to the pravara-system. Therefore, for the sake of clearness, we shall first consider the pravaras.

From the time of the Sutras onwards, the rule is laid down by the religious and legal authors that a man must avoid in marriage both (a) persons of the same gotra, and (b) persons possessing the same pravara as himself. This pravara is a list of names, in most cases three, of (suppositious) ancestors, which is recited at certain points in the sacrificial ritual. The older authorities, however, regularly give only one of the two prescriptions, and it is clear from the detailed exposition of the pravaradhy ayas also that the two rules are identical in their effect. Each gotra is subdivided into several ganas, or groups, each gana with its own distinctive pravara. All the ganas within one gotra, however, normally have at least one pravara-name in common that of the eponymous rsi of the major gotra; and according to the interpretation of Baudhayana at the beginning of his pravara-chapter, two pravaras are the 'same' for exogamous purposes if they possess even one name in common. There is, however, an exception in the case of the two families of the Bhrgus and Angirases, among whom a majority of the names in two pravaras must coincide before marriage is prohibited. In effect, therefore, Bhrgus may marry with certain other Bhrgus, but under no circumstances can, for example, a Kasyapa marry with any other Kasyapa. This peculiar position of the Bhrgus and Angirases must be treated more fully later; here it is sufficient to remark that it provides a good reason for considering that the regulation as to pravara is subsequent to the gotra-restriction, since otherwise there would be no conceivable reason for the anomaly. It would seem that the already existing pravaras have been applied to the ordering of a marriage system which they could not quite fit without a certain amount of adjustment in the case of the Bhrgus and Angirases. The question, therefore, is why the rule of pravara in exogamy should have been made at all.

The answer lies in the word gotra itself. In the Baudhayana pravara-chapter, the term is defined as: saptānām rinum agastyāṣṭamānam yad apatyam tad gotram, i.e. a gotra is the whole group of persons descended from any one of the seven rṣis or Agastya. Leaving sasfe for the minute the case of the Bhrgus and Angurases, this definition clearly recognises the eight main evogamous groups named after the rṣis listed by Baudhayana in a verse immediately preceding: Jamadagni, Gautama, Bharadvaya, Atr., Višvamitra, Kasyapa, Vasiṣtha, with the addition of Agastya. These in fact remain throughout the units of

exogamy. But as is natural in the course of linguistic development, the meaning of the word gotra did not remain fixed in the sense of "exogamous unit", but was frequently applied to subdivisions of these, and even to individual families within them. Thus we find in inscriptions Brahmans described not only as "of the Vasispha-gotra", etc., but even, for example, "of the Bhāguri-gotra". In the latter case, the Bhāguris are not in any sense an evogamous unit, but, as may be seen from the pravara-lists, are a subdivision of a subdivision of the unit. Pamur' uses the word gotra in a very precise technical sense, which nevertheless cannot be wholly disorced from the everyday usage of his times; and in Panin the word has no reference to the exogamous groups at all, but is applied to the patriarchal 'Great-families', each of which can only have constituted a very small fraction of the exogamous clan.

The present work is concerned mainly with the organisation of the Brahmans, and a full consideration of the Buddhist and Jaina sources therefore lies outside its scope. It us, however, worth mentioning the technical use of the word gotra by both religions. The theory of Jainism conceives the common Indian harma, that is, the sum total of acts, etc., which causally determine a man's future existences, as something quite substantial which clings to the soul, and requires to be washed away for the attainment of salvation. Among the different kinds of harma they name a gotra-harma, which is held to determine a man's caste, social standing, family, and so forth. It is clear that this generalised sense of 'status in society' is not directly derived from the sense of 'exogamous unit', but that the word gotra had at the time of the construction of the Jaina system a not dissimilar range of meanings from the English word 'family'.

In the Pale books, the word gotta is not infrequently used in the expected sense, as, for example, Bhugawā Gotama gottena, Kalusandho Kassapo gottena, lee a Gautama, or a Kassapa by gotra. On the other hand, Vipassi Kondañho gottema' provides an example of the term applied to a subdivision of the

¹ Cf. A. S. Gadre, Proc. Oriental Congress at Baroda (1933), p 669

² See below p st, also Brough TRA's (1936) pp 41ff

The stages the chort consequence problem in the problem of man who are certainly Kautionare entered boung Gautanes the Baddish home, and the Jame Gunder Makhtini, a Klassing of the Consequence of the Con

Ci Das Gupta, Hist, of Indian Philosophy, t, p. 191. Digha Nikāya, ii. 3.

exogamous group (Sk. Kaundinya). In addition to this, the Pali sources have a term gotra-bhū (which, however, occurs only in the latest parts of the Canon) applied to one who has become converted to Buddhism, although he has not yet 'entered upon the stream'. The form gotra, as against gotta for the nontechnical sense, is striking, and because of this Rhys Davids and Stede, 1 although translating 'become of the lineage', suggest that it is etymologically equivalent to the Sanskrit goptr, 'protector'. Thus, presumably, a gotra-bhû would be one who had come under the protection of the Buddha. Whether or not this is the case (and the explanation is not free from difficulties) there can be no doubt that the word quickly acquired the sense of the Sanskrit gotra, and that, moreover, in the generalised meaning already seen in the Jaina usage. Thus, the gotra-bhū is regularly contrasted with puthujiana, 'the common herd'. By becoming a member of the Buddhist community, he has, so to speak, acquired a new status. It is with the term gotra-bhū rather than with gotta that the technical use of gotra in Buddhist Sanskrit works is to be connected. In the Mahayanist schools, however, the word underwent further development. In some of the texts gotra can be fittingly understood as 'spiritual class', gotra-bheda being the distinction between different types of beings, some of whom are 'destined to be Bodhisattvas', some 'destined to become Pratyeka-Buddhas', and so forth.9

In the later Brahmanical works, also, the term gotra is applied to families and subfamilies as frequently as to the exogamous clans. In fact, the most usual application of the expression 'founder of the gotra' (gotra-kara) is not to the exogamous groups, but to the eponymous seers of the subfamilies within each major gotra. It may be this usage which has occasioned the desperate attempts of such writers as Purusottama to interpret the Baudhayana definition as applying to these subfamilies instead of to the major gotras.³

At all events it is clear from the examples cited that in quite early times the word gotra had become so elasticin its issage—denoting sometimes the evogamous unit, sometimes a family, sometimes social status generally—that to lay down the rule simply of 'no marriage within the gotra' was by itself quite inadequate, if the exogamous structure of the society was to be preserved. Therefore, we may presume, the Brahmans were forced to express the rule more explicitly, and, finding to hand the pravarsa already classified according to the seers claimed as eponymous ancestors of the evogamous groups, naturally turned these to account. It is true that the rule 'no marriage between persons having the same pravara' required a certain amount of modification and interpretation before it fitted the requirements of the marriage system; but compared with

* See below, pp. 205 Q.

the indefinite range of the term gotra, the pravara-rule offered a clear and precise method of determining a man's position in the exogamous structure. For the present day, Risley has remarked that among the Desastha Brahmans the function of the pravara is to serve as a guide, for exogamous purposes, in the case of families who are not specifically mentioned in the gotra-lists handed down. There can be no doubt that the pravaras have in fact fulfilled this function since the earliest days; but it would perhaps be rash to suggest that this was the cheef rason for the introduction of the rule of pravara, since it is reasonable to beleve that when the gotra-lists were composed their authors included in themall the families with which they were familiar in their own immediate soutery.

We find, then, the rule stated as, for example, asamāna-pravarair vir āhah? marriage is with persons who have different pravaras; asamāna-ṛṣi-gotra-jātām (ud; ahet)3 a man must not marry a woman born in the same rsi-gotra, that is, gotra as determined by the rsi-names of the pravaras. The Visnu-Smrti4 prohibits a woman of the same 'pravara of rsis' (asamānārsa-pravarā) as well as one of the same gotra (asagotra). Manu apparently felt that the prohibition of gotra was sufficient by itself; but Yajñavalkya's more explicitly says asamānārşa-gutrajām, i.e. a woman of a different ārsa-gotra. The Mitāksarā interprets this last expression as a Dvandva compound, 'of a different arsa, i.e. pravara, and of a different gotra'. This is doubtful, and is certainly misleading, since it suggests to the reader that two separate prohibitions are intended. It has indeed even in modern times been stated that Brahmans avoid in marriage both gotra and pravara. The passage noted above from the Visnu-Smrti is open to the same interpretation, although in this case the term asagotra may have been intended simply to explain asamānārṣa-pravarā. But in Yājñavalkya's phrase it is difficult to see any reason for preferring the Mitaksara's rendering. The word area is prin arily an adjective -'concerned with rgis' -and could only have the substantival meaning of pravara as the result of an ellipsis. It seems preferable to translate it as an adjective here; and this translation is further upheld by the I isna Smrtt (which could hardly intend arsa-pravara to mean 'pravara and pracara's, and by the unmodified form of the Vaikhānasa Sūtra -rsi-gotra, This, Yainavalkya here is quite clearly defining the kind of gotra that a man is to avoid it is not gotra in the everyday sense of 'family', that is, not the laukska-gotra, but the arsa-gotra, that is, the gotra connected with the rsis, In prief, ārṣa-gotra means, not 'pravara and gotra', but 'gotra as determined by the rsi-names in one's pravara'. In the use of the pravaras, therefore, we are to see simply a mechanism whereby the exogamous group is defined, and the system preserved from the dissolution which the inexact usages of the word gotra might have brought about.

¹ P.T.S. Dict. 1.v.

⁴ Cf. N. Dutt, Aspects of Mahayana Buddhism, pp. 84ff.; Har Dayal, Bodhisatroa Doctrine in Sombrit Literature, pp. 51ff. On the theological development of the term gara in the sense of 'samtly lineage', see Obermiller, in Acta Orientalia, IX (1931), pp. 96ff.

Census of India (1901), vol. 1, Ethnographic Appendices, p. 114.

GautDhS 3 2; VārāhaGS 10. 2

Vaikhānasa Sūtra 3. 2.

2 4 24. 9.

THE PRAVARA IN THE RITUAL

The earliest direct references to the pravara-ceremony as an element in the Śrauta ritual appear in the Yajur-veda texts. It is not until we come to the Sūtras, however, that our information becomes at all detailed, since most of the Brahmana passages which deal with the matter would be largely unintelligible without the aid of the Sūtras. In all these texts the prayara occurs only in connection with the Srauta ritual, and there is no hint of its employment on any other occasion. But in later times, no doubt as a secondary result of its use in regulating marriage, the prayara came to have a much wider application. so that for the present day a modern Hindu can write: 1 'Every Brahman is obliged by law to pronounce the names of his important ancestors who were the founders of his family, whenever he has to perform a sacred act or has to repeat his prayers or invoke the gods, in order to show that, as a descendant of worthy ancestors, he is a fit and proper person to do the act he is performing. Practically, a Brahman repeats their name thrice every day, when he repeats his morning, noon and evening prayers.' So, too, Monier Williams, in describing the morning Sandhya, says: "The last act but one is a recitation of the family pedigree (gotroccara); for every high caste man is supposed to be under the religious obligation of preserving the memory of his ancestors, and maintaining the line of his family descent unbroken. Not only, therefore, does he worship his departed forefathers with offerings and prayers at the Sraddha services, but the recitation of his own genealogy forms an important part of the daily Sandhyā ceremonial. For example, the worshipper says: "I belong to a particular gotra (or tribe of Brahmans): I have three ancestors-Angirasa, Sainya, and Gargya; I am a student of the Asvalavana Sütra, and follow the Sākala-Sakha of the Rgveda." But such an extensive use of the pravara is certainly not prescribed by the ancient texts-the silence of the Grhya Sütras is probably conclusive for the Sandhyas and usage has no doubt developed considerably since the time of the Sūtras. But it is clear that before then the prayara was already well established as a frequent and important element in the ritual.

In the ritual texts the description of the pravara regularly occurs in the Newand Full-Moon Sacrifices. But since in effect this form of sacrifice underlies all istis the recitation of the pravara forms an integral part of virtually every Srauta offering. In the regular isti, the prayara is first recited by the Hotr.

1 P. Chentsal Rao, Gotra and Pravara, p. i.

immediately after the Samidhenis, or Kindling-verses. While the Adhvaryu pours a libation of butter on the fire, the Hotr proceeds:1

agne mahām asi brāhmaņa bhārata; bhārgava cyāvanāpnavānaurva jāmadagnya,

·O Agni, thou art great, O thou possessed of Bráhman-power, O thou who art kin to Bharata,2 kin to Bhrgu, to Cyavana, to Apnavána, to Ūrva, to Jamadagni,

Then follows the series of short formulae called Nivids: 'Kindled by gods, kindled by men, praised by the rsis, delighted in by inspired sages.'3 This order of ritual seems to be invariable in all the texts. The Brahmanas make it quite clear that Agni is here being invited to officiate as Hotr, and it seems most probable that it was from this circumstance that the name pracara arose, only later coming to be transferred to the list of names recited in the invitatory formula. The same holds good in the second pravara a little later in the rite. The human Hotr-priest, who, as the Satapatha-brāhmana remarks,4 was not previously 'in very truth' a Hotr, is ceremonially invited by the Adhvaryu to act as Hotr, The formula is similar to the first pravara, but not identical. After a second libation of butter, the Hotr says: 'Announce (āśrāt aya) the sacrifice among the gods, announce me among men, for fame, glory and splendour of brahmanpower (brahmavarcasāya).' The Adhvarvu then solemnly addresses the Agnidhra, oum transava, and receives his reply, astu srauzsat. He then continues:

agnir deco dair vo hotā decān yakṣad vidrāms cikitvān manusvad bharatar ad; jumadagnicad urracad apnacanacae cyacanacad bhrguead; brahmanead eha vakşad brāhmana asya yapīasya prāvitārah; (asau) mānuşah.

Agni the god is the divine Hotr, may be sacrifice to the gods, the wise and knowing one; as Manu did, as Bharata did, as Jamadagni, Urva, Apnavana, Cyavana and Bhrgu did, as Brahman (?) did,5 so may he bring them (the gods)

1 TS 2, 5, 9; SB 1, 4, 2; KB 3, 2; TB 3, 5, 3; ASS 1 2 27ff., SSS 1 4, 14ff, etc

3 decedidho manciddhah, rsistuto cipranumuditah. The Brahmanes explain manciddha as Kindle I by Manu , but the contrast between gods and men seems too pointed to miss. These forms se are certainly very old, cf. Scheftelowstz, Die Apokryphen des Reveda, p. 136, and the ner matives where vocatives might have been expected give an indication that the ceremony was pecced together from older material, possibly, though by no means certainly, after the final reduction of the Reveda.

1. 5. 1. 13. Cf. also 1. 3. 5. 2, and Eggeling's note, SBE XII, p. 95.

² Brahmanism and Hundiasm (1887), p. 407. The complete loss of the significance of the widdhied form is certainly surprising. It is worth noting also that the ancient texts give no grounds for confusing the pravara-yris and the

⁴ Cf. SBE XXX, pp. 345ff.

⁴ Hillebrandt, Neu- und Vollmondsopfer, p. 81 (following Weber, ISt 1x, p. 324) translates ter du dem Brahman, dem Bharata gedient hast.' It cannot be demed that something of the sort is the meaning in Bhargava, etc., but originally Agmi Bharata, so frequently mentioned from the RV onwards, was Agm of the Bharatas rather than Agm of Bharata, and the brahman was probably not so concretely personified at so early a date. The sense would seem to be Tr. wart great, thou hast the magic power brahman, moreover, thou art of our race [cf. expressigns such as Bharatavarsa, Bharatakhanda, in the later literaturel, not only that, but also 4 trian ber of the sacrincer's clan - The Brahmanas absurdly connect Bharata with bhar-, 'to best 'thou carrier of the oblations or SB (+ 2 2) 'sustainer of the creatures'.

a This again is doubtful Neither the later god Brahma nor the Brahman of the Upanisads can be intended. The meaning may be 'as the magic power (of these seers) did', or else branmam at this simply be a not very meaningful echo of brahmana in the first pravata, on the analogy of Bhurgat a, Bhrguvat, etc.

hither; the guardians of this sacrifice are Brahmanas; 1 NN. is the human (Hotr).'3

Here also in form the prayara directly concerns Agni and not the human Hotr. But there can be no doubt that by implication the human Hotr is meant. It is he who is really asked to offer sacrifice 'as Manu did'. As the Satapathabrāhmana sagely remarks: 'By first naming Agni he propitiates Agni.'a

Such, in brief outline, is the context of the prayara in the ritual. Apart from quite insignificant verbal discrepancies,4 there is complete agreement of all the texts which deal with the matter, so that it is certain that already by the Brahmana period the prayara was firmly established in the ritual. There is only one point which has caused a little trouble, namely, the exact interpretation of the phrase used in the Brahmanas with reference to the prayara-arseyam (pra)ernitea phrase which is picked up again by the Sutras, both in the ritual and in their prayara-appendices, often with significant alterations by way of exegesis. In view of the uncertainty it is worth considering the matter in detail.

ARSEYAM (PRA) VRNITE

There is no doubt at all that by this phrase the Brahmanas no less than the Sütras intend the recital of the pravara list of names. Karandikar, however, has elaborated a theory of the origin of the phrase which he uses as an argument to reinforce his theory that the pravara-exogamous groups were of very late origin within the Vedic period. It is therefore desirable to examine the question in rather more detail than would otherwise have been necessary, and to try to arrive at a definite idea of the history and import of the phrase

Haug⁶ held that the word arseya meant literally 'the ancestral fire', no doubt in the belief that this is the traditional interpretation of the commentators. But an examination of typical commentaries? on the phrase shows clearly that this is carrying their explanation further than they intended. In fact, the commentators are merely concerned to stress the fact that it is the Ahavaniya fire which is addressed in the pravara, not the rsis, and they do not suggest that ārṣeya is actually synonymous with the fire Haug, however, translates ārṣeya as 'ancestral fire', not only in a passage where the word clearly refers to the

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prayara, but even in one place where the reference is not to prayara matters

Weber2 showed clearly that Haug's translation was wrong, and that it could not fit even the passage which Haug himself quoted from Aśvalayana,3 vajamanasvārseyān pras rnīte. rājarsin vā rājāām, where arseyān is paralleled by rasarsin; nor for example Katvayana's phrase, a vavanto va mantrakrtah, which must refer to the arseyas, who could thus hardly be the ancestral fires of the sacrificer Weber, therefore, following the commentaries, took the word elliptically in the Sutras, understanding with the masculine arsevan of Asvalayana some such word as rsin or pure ajan, and with the neuter arseyam of Sankhayana and Katyavana, apatyāni or nāmadheyāni. The singular form in the Brahmanas. arsevam, he understood as a collective neuter singular, 'line of ancestors' (Ahnenreihe).

This, however, is not entirely satisfactory. The phrase arsevan rsin would naturally mean 'rsis who are also descendants of rsis', and in this sense, indeed, it occurs frequently enough in the later Vedic hymns, where the authors pride themselves on their hymn-composing ancestry.5 But in the case of the pravaras it is difficult to see the reason for the double requirement. In fact, normally one rst in the pravara is not a 'descendant of a rst', but is himself the original rsi (mūlabhūta rsih) who is, so to say, the founder of the family. In the case of arsevan pareajan, 'ancestors who are descendants of rsis', the same objection holds. In the election of the priests prior to a sacrifice, the Sūtra injunction is normally that one should choose a Brahman who is arseya;6 and indeed in this connection the Yajur-veda uses the phrase rsir arseyah? This, however, is in order to guarantee the priest as a member of one of the authentic Brahman clans, as being the descendant of one of the gotra-rsis. It is clearly a distinct usage from that seen in the pravara-prescription though of course allied to it. The neuter form, arseyany apatyam, would mean descendants who are descendants of rsis', and moreover this use of the collective noun apatya is open to question. In any case pure ajan and apatyam cannot both be right at the same time. Arseyani nămadheyani is certainly the least open to objection of the four, and it must be admitted that this is conceivably what was in the minds of the authors of the Sutras. But it does nothing to explain the phrase. Even if we admit that arsevani namadheyani is simply an alternative way of saying rsinam nāmadheyām, it still remains to explain why this clamsy expression should have been used in preference to the more straightforward one. In fairness to Weber,

¹ Eggeling, SBE XII, p. 134: 'The Brähmanas (priests) are guardians of this sacrifice.' The word brahmana, however, is emphatic by position, the point being that they also possess the magic bráhman-power which Jamadagni, etc., possessed.

* TS 2, 5, 71; SB 1, 5, 1; BSS 1, 15; ĀSS 1, 3, 23; ĀpSS 2, 16; BhārŚS 2, 15; cf. Hillebrandt,

op, cit, pp. 87ff.

⁸ 1. 5. 1. 15. For this 'propination', see below, p. 17.

Such as the omission of the word daivyo in the second pravara.

⁵ Hindu Exogamy, pp. 52ff., following Kranasastri Ghule, in an article, unfortunately unobtainable, in the Marithi magazine Cstramava-jagat (1923).

⁶ AttBr II, p. 479.

F. E.g. Säyana on TS 2. 5. 8, SB 1. 5. 1. 9; Bhattabhāskaramiśra on TB 3. 5. 3; and cf. Purusottama, below, p. 63,

¹ AB 7, 45, and 8, 3. In the latter passage the word refers to the authorship of a hymn, cf. Keith, HOS XXV, p. 321, the use being similar to the drift of the Anukramanis, meaning "authored"

^{: 4}St IX, pp. 321ff.; X, p. 69. * ĀŚS 1. 3. 1ff. 4 KSS 3. 28.

^{*} E.g. AV 11. 1. 26.

See for example SSS 5. 1. 2; ApSS 10. 1. 1.

⁷ TS 1. 4. 43 k, 6. 6. 1. 4; VS 7. 46; see also SB 4. 3. 4. 19, and below, p. 213; Weber, ISt x, p. 70.

it is worth repeating that all these interpretations are founded on commentatorial authority.

The important point to make with regard to all this is that the Sūtra forms are in every case an echo of the singular of the Brahmanas, giving as it were an exception commentary on the Brahmana phrase. It is therefore impossible to add the connotation of 'ancestral' to the word arieva as used in the Sūtras, and from this go on to infer the same connotation for the Brahmanas, as Weber seems to dosince be gives no additional reason why aireyams should mean' line of ancestors'.

Eggeling, I instead of taking the arreya of the Brahmanas as a neuter noun, believed that originally it was a masculine adjective qualifying a supplied agnim holitarian. He therefore translates athingsyam praxingle as 'He now calls on (Agni as) the ancestral (Hotr priest)', and adds in his footnote: 'Literally, 'he chooses the ancestral' (pt)... In this way the formula is explained by Sayana on SB 1, 5. 1. 9 (rajiam) sambandhiman adhraryar holitarian tryfite)... It is true, however, that, as the formula (he chooses the ancestral) became strevetyped, its exact import became forgotten, and areya was generally taken as a neuter, either adjective (viz. "nāmadheyam", "apatyam") or noun (ancestral lineage). This is merely an adaptation of Weber's theory. Like Weber, Eggeling assumes without demonstration that areya can originally have of itself the meaning 'ancestral', whereas such a connotation can only have become attached to the word as the result of an elliptical usage of the type which Eggeling himself thought to be a later development.

Keith,⁸ in translating *ārṣyaṃ vṛṇāte* in TS 2. 5. 8, cautiously writes: 'He chooses one of a Rṣā's family', and notes that, while in the present passage the word is probably masculine, it is clearly neuter in R\$ 9. 2, 'descent' of the sacrificer. It is not quite clear whether Keith meant the 'one of a Rṣā's family' to be Agni, or one of the pravara names—It seems most likely, as we shall set hat the original passage meant the former, in which ease the present translation slightly obscures the matter. It is, however, refreshing to find the word treated here on its own merits, without allowing the arguments of the commentators to obscure the root-meaning.

Karandikar³ starts his discussion of the phrase arşeyam vrnīte from the only occurrence of the word arşeya in the Rgveda:⁴

abhí no arşa divyá vásüny abhí vísvä párthivä püyámänah: abhí yéna drávinam ashávämä-'bhy årşeyám jamadagniván nah.

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He translates the third and fourth pådas: 'Send us down the Ārṣeya like that of Jamadagni by which we shall be able to enjoy (tiz) wealth.' This shows, he believes, that ārṣeya is a neuter noun, and he takes it to mean 'tṛr̄'s glory'. He does not explain how he arrives at the gender of the word, but since he translates tant as a noun, 'wealth', he presumably took jamadagnivat as a neuter adjective agreeing with arṣeya, a proceeding which is quite indefensible grammatically. There is, however, no difficulty in taking the word in its perfectly normal sense as an adjective, 'connected with a rɛi.' While thou art purifying, send to us good things of heaven, all good things of earth. In particular, that good tung (taun) whereby we may obtain wealth, namely, a rɛi sone, as in the case of Jamadagni'.

In the Atharva-veda, Karandikar thought that ārṣṣya, from meaning 'ṛṣi's glory', came to mean 'one possessed of that glory'. He adduces no evidence for this meaning, however, and all the Atharva occurrences of the word can be quite simply translated 'descendant of a ṛṣi'. In xi. i. 26 ṛṣin ārṣṣyān is exactly parallel to the passages noted above for the election of prests, and means 'ṛṣi' who are sons of ṛṣis'. Even with Karandikar's own translation, however, it is difficult to see the relevance of these passages to his argument.

In brief, then, Karandikar's view is that the origin of the Brahmana phrase arsevam vrnite lay in the choosing by the hymn-composers of an Arseva, a 'rsi's glory', resembling that of some great sage of the past. Thereafter, it would seem (though his exposition is not altogether clear), as a result of the practice of choosing Agni as Hotr, using as a comparison the names of ancient rsis, for which he quotes seven passages from the Rgveda, the latter practice was endowed with the phrase arseyam crnite. The sole reason, however, for supposing the existence of a custom of 'choosing a ru's glory' hes in the Rgveda passage quoted, and, as we have seen, that passage can be more plausibly translated otherwise. It is also worth noting that the word arseva does not belong to the ritual itself, but is purely a concise formula of the Brahmanas to denote the recitation of the pravara. In any case, it is difficult to see the relevance of this theory since Karandikar admits that already in the Taittiriya-samhita the meaning is: 'He chooses Agni, belonging to the rsis, Hotr' Finally he states, without adducing any further evidence, that as the original meaning was entirely overlooked, arseya came to mean a rst possessed of great powers. arseya powers, believing that in this way he accounts for the plural forms of the Sutras.

All this is very confused, and moreover superfluous. Even if ārījeya did mean ru's glory 'in Rgvedic times, nothing is gained thereby towards the elucidation of the praxiars. karandskar's motive emerges at the end of his discussion: Just as in old times the poet sought the Ārṣeya of any particular rii he liked, so in choosing Agni for Hotr, the sacrificer had the fullest liberty to choose whatever ancient riii he liked, for his standard of comparison. The very word pravara from or to select, is suggestive of the free choice left to the sacrificer.'

SBE xtt, p. 115.
*HOS xvttt, p. 198. By an oversight he says. 'Agni is invoked as the ancestral Hotr, usually with three or four ancestral names', whereas four is excluded by the Sütra rules.

^{**}I Huda Exogemy, pp. 53f. Karandikar's book, though containing a fair collection of material on gotts and prawars, shows such ineptitude in the handling of that material that his theories would hardly be worth refutation, were it not that several highly reputable scholars are quoted as having a high opinion of the work.

En. 97-51.

In this fashion Karandikar supports his theory that in early Brahmana times a man was entirely at liberty to decide for himself to which pravara-group he was to belong, and that these groups were in origin groups of formal discipleship and not of kinship. The arguments which he uses to support this theory are none of them conclusive, and the present one, based on his view of the phrase arguman eraile, is, as we have seen, completely wanting in cogency. Certainly the texts which deal directly with the pravarias give no grounds at all for the view that it was ever a matter for complete freedom of choice.

The earliest occurrence in the texts preserved to us of the phrase arsevam vipile is in the Taitliriva-samhita, and it is worth stressing the point that there it occurs in its context perfectly naturally, and has certainly not the appearance of a stereotyped formula. One is therefore led to suspect that the later texts, where the phrase is unquestionably a formula, are in all probability directly or indirectly dependent on the Taitliriva, or more probably, on a common Yajis tradition, for their wording of the matter. The Taitliriva passage in cuestion reads:

trayo võ agnayo havyavõhano devänäm kavyavähanah pitrnöm saharaksa asuränäm, ta etarhy õ kamsante, mäm varisyate mämitti; venidhvam havyavähanam ity õha; ya vva devänäm tam vruita; ärseyam vruite bandhor eva naity atho samtutyai; parastād arvāco vruite, tasmāt parastād arvāñco manusyān pitaro 'nu pra pipate.

"There are three Agnis, the Oblation-earrier of the gods, the Offering-earrier of the Fathers, the Raksas-companion of the Asuras. These here recite, "Me will he choose, me"; "Choose ye the Oblation-earrier", he assyra he thus chooses the one who is of the gods. He chooses him as being connected with the rgis. He does not indeed depart from the relationship (with the rgis), and so it conduces to continuity. He chooses from the remote end the nearer ones, therefore the Fathers, from the remote end the nearer ones, drink in order before men." The formula agine mahāin ais brāhmana bhārata is explained immediately, after this in the Samhita, while the Brāhmaṇa* gives the normal order, inserting the words agão atau to denote the proper names of the pravara.

The Satapatha-brāhmaṇa' likewise adheres to the order of the ritual, and after explaining the words brāhmaṇa bhārata, continues:

athárseyam pravnite, rsibhyas caicainam etad decebhyas ca nicedayaty, ayam mahāviryo yo yajām prāpad sti, tasmād ārseyam pravnite, parastād arseka pravnite, parastād dhy arvācyah prajāh prajāyante, jyāyasaspataya u cairantam mihnuta, idam hi pitevāgre 'lha patro 'lth pautrost, tasmā' parastād arvāk pravnīte.

The important point which seems to have been overlooked hitherto, is that the Satapatha here, as frequently elsewhere, tacitly criticises and emends the version of the Black Yajus. In view of the relationship between the two divisions of the Yajur-veda, there is usually a prima facie probability that such variations are significant. The most important here is the use of prairmite for the simple verb of the Taittivia version. The clue to this variant would seem to lie in the trequent stylistic habit of the Brahmanas and Sutras of denoting the performance of an action by means of a verb cognate with the name of the action, instead of by a noun plus a verb of performing.1 Thus prairrite would mean here, 'he recites the pravara', arsevam being an adjective qualifying the noun pravara implied by the verb. Thus, the Varasanevins would seem to have taken the phrase as a formula, and considering it as inadequate and obscure -- as, taken from its context in the Taittiriya, it undoubtedly is-produced an emended version of their own. This interpretation of praggritte is strengthened by the use of the adverbial art āk in place of the accusative areacah of the Taittirīva.2 since in the sense 'he recites the pravara' the verb would naturally be intransitive. The whole passage then means: 'Next he recites the pravara of rsinames; he thus makes him known in this matter to the rsis and to the gods, with the thought, "Of great power is he who obtained the sacrifice". It is for this reason that he recites the pravara of rsi-names. He recites the pravara from the remote end hitherwards, for from the remote end hitherwards a lineage is propagated. He thus also conceals him from (the wrath of) the Lord of the Elder One.5 For here (among men) the father comes first, then the son, then the grandson. Therefore he recites the prayara from the remote end hitherwards.'

We now come to the S0tra passages. As we have seen above, the method adopted by Weber and Eggeling, of explaining these passages on their own merits, and then referring back from them to the Brahmanas, is clearly to attack the problem from the wrong end. What seems to have happened is that the problem from the wrong end. What seems to have happened is that the phrase dressum pravenile, from meaning 'he recites the pravara of ppi-names', came to be understood to mean 'he recites (or chooses) the dreya', i.e. the word dressur came to be used synonymously with pravara. Such a development is an entirely haitural one, and it is of course perfectly legitumate to assume that it was already taking place before the final redaction of the Satapatha, since the later pass of the Artareya's and the Kaustaki's already use it in this sense. The S0tras merely take this process one step further, and apply the word to the members

 ^{2. 5. 8.} There is, however, nothing parallel in the extant Samhitts of the other Sakhas of the Black

ajus.

** I.e. in the last of the Sämidheni-verses, which immediately precede the pravara.

⁴ TB 3. 5. 3.

⁵ I. 4. 2. 3.

⁴ E.g. saguscycti, 'the performs the Stapnayya ceremony', adadhāti, 'the performs the stabilities', amitāha 'the recties the anitods exerce', vajuti 'the recties the whyth-werse', etc. 'But the apparent change or obsect from the fire to the serse is certainly askward in the lanting a version. The commentators are doubtless right in treating it as an ellipsis. 'He chooses' it sections the names, from the remote end to the neuers ones.'

^a This very shadowy figure appears to be mentioned nowhere else in the literature. The sense

proprinter for nilmute, accepted by Eggeling, is probably a later development, Cf. p 17.

^{*} KB 1. 2

of the prayara themselves. Thus Asvalayana, yaqamanasyarseyan praymite, 'he recites the members of the pravara apposite to the sacrificer'. Alternately,

it is applied to the names, as in Katyayana2 and Śankhāvana,3 yajamānasya trīny ārseyāny abhir yāhrtya, 'citing three pravara-names of the sacrificer'. Apastamba and Bharadvaja employ the interesting phrase vatharsevo yajamanah, 'according as the sacrificer is provided with arreyas, pravara-seers'.

In short, then, the whole history of the phrase can be easily and naturally explained without having recourse to Karandikar's 'rsi's glory', and with this the chief argument for his view, that originally the sacrificer had the fullest liberty in the choice of prayara, must be considered completely unsatisfactory.

One further point of importance emerges from this discussion. The verb ernite originally applies to Agni, not to the pravara-rsis, and the fact that the Sutras use it with the rsi-names as its direct object must not be taken to show that the rsis were the subject of choice. Even in medieval times, the author of the Gotra-pravara-manjari found it necessary to controvert this view.5 The stock explanation, namely, the ellipsis of some such word as samkirtya, fits quite well in the passage from the Taittrīya-samhtā, but seems somewhat dubious in the case of the Sūtras. Rather, what has happened there is that the verb vrnite has become, so to speak, entangled in the technical phraseology of the matter, and is used automatically by the authors of the Sūtras, without any insistence on its strict meaning being intended. It is perhaps worth noting that in any case the conception of freedom of choice in such ritual matters is altogether foreign to the spirit of the Brahmanas and Sütras. It is true, indeed, that the texts in numerous instances allow alternatives in insignificant matters of detail, or else mention an alternative practice merely in order to disapprove of it. But in matters of real significance, there is seldom any freedom of choice left to the individual priest. Such frequent phrases as 'We choose Agni as our messenger', going back to Rgvedic times, should not mislead us. The choice is purely a fictitious one, and the possibility of choosing a different deity on such an occasion does not seem to have presented itself. The predominating idea of the verh vrnite is in fact often better brought out by some such rendering as 'take to oneself' rather than 'choose' Even in the infrequent cases where the 'choice' is underlined, as for example in the Praisa at the end of the Sautramani rite.6 '(O Agni), rși, son of a rși, grandson of rșis (rșa ărșeya rșinăm napăt), this sacrificer has chosen thee to-day out of many who came here together (bahubhya ā samgatebhyah)', the qualification is added more with a view to increasing the praise of the deity, and it is clear that the ritual did not admit of an alternative.

4 ApSS 2. 16. 5; BharSS 2. 15.

THE PRAVARAS IN THE PRE-SUTRA PERIOD

We have already seen that Chentsal Rao considered that the purpose of the oray aras was 'to show that, as a descendant of worthy ancestors, he is a fit and proper person to do the act he is performing'. Similarly, Max Müller writes. When therefore a Brahman has his own fire consecrated, he wishes to declare that he is as worthy as his ancestors to offer sacrifices, and he invites Agni to carry his oblations to the gods as he did for his ancestors.'1 This is certainly the tradition of the medieval commentators,2 and it is an easy and straightforward rational interpretation of the pravara-ceremony. A comparison of the parallel passages in the earlier Vedic literature, however, would seem to show that this is at best a part of the explanation, and not the most important part, It is important to remember that, whatever religious and moral concepts may be traced in the Vedic sacrifices, the actual mechanism of the sacrificial ceremontal is predominatingly magical rather than religious in character. Results are normally obtained, not so much by winning the favour of the gods through prayer, as by the automatic certainty of acts which to the performers were causal. When, for example, the wrath of a deity is to be avoided, it is frequently a skilful use of word-magic which achieves this end. One verb used by the Brahmanas to describe this process is nihnute,3 usually translated as 'propitiate'. The root meaning of the word, however, 'conceal', in most cases conveys the meaning of the rite more clearly. Thus, for example, in the passage dealing with the pravaras which we have quoted above from the Satapatha-brahmana, it is stated that by reciting the names from the remote end, he 'propitiates' the Lord of the Elder One. In other words, he conceals from this deity the modernity of the sacrificer, by reciting the names of ancient and venerable rsis, starting from the oldest and most venerable.

Word-magic of this kind is so frequent and regular a feature of the sacrificial ritual that it is reasonable to look for something of the sort in the pravaras. The Satapatha-brahmana, indeed, supplies us with a clue to the interpretation: 'He recites the pravara of rsi-names, thinking, "Of great power is he who obtained the sacrifice". The essential point about the prayara, at all events in its origin, is apparently the magic power of the names recited. The line of reasoning would seem to be: 'These famous ancient seers, Bhrgu, Cyavana, and the rest, were very powerful, they had obtained the sacrifice; therefore their names must be magically powerful towards performing a really effective sacrifice. If then we associate Agni, the sacrificial fire, with them (Bhargava, Cyavana, etc), he. Agni, cannot fail to do his part of the sacrifice effectively. He has in fact no alternative, being compelled to it by the magic potency of the names.'

BBS

¹ ĀŚS 1. 3. 1.

¹ KSS 3. 25ff.

⁹ SSS 1. 4. 15.

^{*} See below, pp. 63 ff. ⁶ MS 4. 13. 9; VS 21. 61, 28. 23, 28. 46; TB 2. 6. 15, 3. 6. 15.

¹ Hist, Sansk. Lit. p. 386.

Hist, Sausk, Lit. p. 386.
^a On the use of this verb in the Brahmanas, see my article in Siddha-Bhāratt, Siddhefuar

Varma Memorial Volume (Hoshiarpur, 1950), pp. 126ff.

The same considerations are fundamental in the second prayara, that recited by the Adhvaryu. The difference between the two pravaras, the reddhied form of the Hotr's and the suffix -e at of the Adhvaryu's, is worth noting. The essential thing is really to invite the Hotr to function. Now it is important in doing this to avoid the possible jealousy of Agni, who after all was known from of old as Hotr of the gods. Therefore, first of all the human Hotr priest invites Agnu as Hotr, to avoid this realousy As the Satapatha says. 1 By first naming Agai he propitiates Agni', i.e. he conceals from Agni the fact that a human being is acting as Hotr. Afterwards the real invitation to the human Hotr is recited by the Adhvaryu. But even here caution must be observed. The words, in reality addressed to the human Hotr, are framed grammatically to apply to Agni, although in strict logic Agni does not act 'as Bhrgu did', but rather was used by Bhrgu in his sacrifice. Thus he is appositely addressed as 'Bhargava' in the first prayara. In the second prayara, on the contrary, the important thing is not that the human Horr should be 'connected with Bhrgu', but that he should act like him. The act is itself all-important. The words emphasise that 'this present sacrificial act is precisely the same as Bhrgu performed'. And, of course, in magical thought, to say solemnly that it is identical is in fact to make it identical, and thus equally successful.

This explanation of the significance of the pravaras may perhaps appear laboured and over-elaborated, as compared with the simple and obvious traditional view that they serve merely to establish the worth or fitness of the sacrificer, as a descendant of the rsis named in the pravara. It is therefore desirable to consider parallel cases in the literature, by way of corroboration.

In the ritual of the piling of the fire-altar (agnicavana), mantra after mantra proclaims with tedious repetition that the acts are being done angirast at, 'in the manner of Angiras'.2 Angiras is indeed a common name or epithet of Agni in the Rgveda-Agni is also addressed as such in the mantras of the cayana and it is more than probable that it was from this epithet that the important family of the Angirasis, so closely connected in tradition with the fire-ritual, derived their name. As is natural, however, the conception of an eponymous seer. distinct from Agni, developed early, and it is this Angiras whose name, as that of a famous and successful worshipper of Agni, is here invoked as magical guarantor of the various acts of the rite.

The Atharva-veda, as a repository of magical formulae, contains some excellent examples of this type of usage, albeit on a more popular level of thought. Thus, for example, 2. 32. 3 (= 5. 23. 10):

atrivád vah krimayo hanmi kanvaváj jamadagnivát;

agástyasya bráhmanā sám pinasmy ahám krimin. 'As Atri did, I kill you, worms, as Kanva did, as Jamadagni did; with the magic rite of Agastya, I too grind the worms to powder.'

1 SB 1, 5, 1, 15, 9 TS 4: MS 2: VS 11, etc.

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Here also it would seem that the venerable names are magically effective towards producing the desired result. Similarly, Agm is asked to burn down the senseless, truth-harming man, as Atharvan did (atharvandt) 1

The use of rsi-names in this magical fashion is even more clearly seen in the numerous cases where the elliptical form in -vat is not employed. Thus 6. 137. II

vám iamádagnir ákhanad duhitré kesavárdhanim. tám vitáhavva ábharad ásitasya grhébhyah.3

'The plant which Jamadagni dug to make his daughter's hair grow, Vîtahavya brought from the dwellings of Asita'

It is clearly an advantage to use the same plant as was used on that occasion, guaranteed as it is by three very notable rsis. Similarly, in AV 6, 52, 3, mention is made of a 'famous life-giving plant of Kanva'. Again, in 4, 37, 1, a magic herb is addressed.

toává tároam átharoano jaghnú ráksámsy osadhe: tváyā jaghāna kašvábas tváyā kánvo agástyah.3

'With thee, O herb, the Atharvans of old struck down the Raksases; with thee Kasvapa struck, with thee Kanva and Agastya."

Still more explicit is AV 1. 14. 4, where a spell to ensure the spinsterhood of an enemy is performed 'with the magic rite of Asita, of Kaśyapa, and of Gaya'.

So, too, we may cite AV 2, 33, 7, where a disease is conjured away by means of 'Kasvapa's ejector' (kasyapasya vibarhena), 6, 40, 1: 'May we have freedom from danger by means of the oblation of the seven ras', i.e. an oblation such as these offered (sapta-rṣinam ca hav iṣabhayam no astu), 3. 9. 2, where a magic rite, whose nature is not clear from the context, is supported by the claim: 'Thus it was done by Manu' (táthā tán mánunā krtám). With this last example should no doubt be taken RV 2 10. 6 tvádůtáso manuvád vadema: 'With thee as messenger may we speak as Manu did.'4

As might be expected from the sacerdotal nature of its hymns, the examples of this type of usage from the Rgveda are more nearly related in form to the ritual pravara. Perhaps the most frequent name to be so employed is that of Angiras

¹ AV 8, 3, 21=RV 10, 87, 12.

For an interesting parallel compare HirGS 1. 11. 4.

Whitney compares A. Kuhn in Kubu't Zeitschrift, XIII, p. 118, which see for Germanic

⁴ Macdonell, Vedic Grammar for Students, p. 301, translates "we should speak like men (= as men should speak: properly, something that belongs to men)'.

(angirasvát), as in the Agnicayana: see for example RV I. 62. 1; 1. 78. 3; 2. 17. 1;
3. 31. 19; 6. 49. 11. Common also is manusvát, 1. 44. 11; 4. 37. 3; 5. 21. 1;
7. 2. 3; 8. 43. 27; 10. 70. 8. The fifth book offers a number of examples of atriodi, e.g. 5. 4. 9; 5. 7. 8; 5. 22. 1; 5. 51. 8-10; jamadagniedi, 9. 97. 51. Cases where several names are employed may be seen in 1. 31. 17, manusvát, angirasvát, vayātivát, 1. 45. 3, prysamedhæ at, atricát, vrūpavát, angirasvát, angirasvát (and also prirvát - 'as our fathers did'); 8. 43. 13, bhrguedi, manusvát, angirasvát. In all these cases, the comparison with the ancients lends dignity and efficacy to the present actions.

Two noteworthy points arise out of these examples. First, the names employed in this type of formula are almost invariably names of 1918, and in fact, 1718 who appear for the most part in the later pravarsa (Yayati, Prayamedha being exceptions from the Rgweda examples, Gaya and Atharvan from the Atharva-reda). Secondly, the examples quoted differ essentially from the pravaras in that they group together 1918 who in the later system were reckoned as the ancestors of distinct families. The nearest approach to the pravara type of usage is the use of Atrievad in the fifth book by members of the Atri-clan Interesting is the fact that the majority of the RV instances occur in connection with Agni, and there can be no doubt that these are more nearly related to the pravaras than the Atharva-veda examples.

If, then, this type of usage is to be taken as the direct ancestor of the pravaras, the question obviously arises as to the validity of the tradition which considers the prayara-seers as ancestors of the sacrificer. Karandikar, somewhat illogically, has used examples from the RV to show that at the pravara-ceremony the choice of pravara-rsis was originally an open one. This of course really begs the question of the existence of such a ceremony at the time of the RV. To rephrase the matter from a more historical standpoint, we may say that a number of the RV examples occur in situations which are prototypes of the pravara-ceremony. Now, it is true that the 'fitness of the sacrificer as a descendant of worthy ancestors' does not appear to be a primary motive in the pravara, and therefore a priori the pravara-names need not have been ancestors. Nevertheless, the nature of the pravaras themselves, ordered as they are according to family. clearly vindicates the tradition. Whether or not the rais named really were ancestors of the various families is of no importance: a large number of them in fact must be considered as purely mythical personages. The important point is that the families in question, at the time of the Sūtras, thought of them as ancestors; and there is no sufficient evidence that the situation was otherwise in earlier times. Karandikar's lengthy discussion to show that the rais named in a pravara do not necessarily stand in the relationship of father, son, and grandson, is thus quite beside the point. The use of ancestral names is not to establish the lineage of the sacrificer, but arises from the extremely personal

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and family nature of the sacrificial fire. In this sense, it is true, the gotras are intual corporations', but only in so far as any primitive clan or family regularly tends to form a ritual group. The clearest evidence against Karandskar's theory that at one time any Brahman could obtain entry to any gorat (the pravaras only gadlually becoming stereotyped thereafter) is to be seen in the systematic arrangement of the pravaras. On Karandskar's view, it is statistically most improbable that such an ordering would have resulted. We should have found, for example, pravaras such as Vaistha, Bhārgaca, Jigattya or Vaisvāmutra, Anguaza, Aireya: whereas in fact no pravara contains more than one name from among the eponyma of the major gotras.

It remains to ask at what period the system of pravaras came into existence. The Brahmanas certainly prescribe a pravara, with the phrase ārieyum vinite; but had this been our sole evidence, it would have been simply a conjecture that the family arrangement of the pravaras existed at that time. It would have been equally open to us to assume that no more was meant by the phrase than the Revedic examples already quoted might imply, viz. that any ryi-names might be recited. It is therefore of interest that side by side with these examples there are two passages in the RV which clearly show that the system was already being evolved.

The first is 8. 102. (91.) 4:

aurvabhrguvác chúcim apnavānavád á huve; agnim samudrávāsasam.

'I summon the pure Agni, the sea-dweller, as Aurva and Bhrgu did, as Apnavana did.'

These three names occur in pravaras belonging to the Jamadagnyas in later times, and it is clear that we have here, so to speak, a pravara in embryo. It is networthy that in this hymn also occur several passages distinctly parallel with the tormulae of the pravara eremony. These phrases are admittedly commonplate in a large number of Rguedie hymns to Agin, but their occurrence here can scarcely be accidental. Thus stanza 2; ana ilinaya sohi decâm agne ductasyide, citisal cibidina à caha clearly foreshadows desan yahşad cudvimi cibidveni . à ca calyat. Even closer is stanza 10, d decân valqti yulqi ca. Morcover, stanzas 17 and 18 specifically name the Havyavah-fire, that is, the later Ahavaniya, 2 which is the one in question at the pravara-ceremony. Also, the

The sole exception is the family of the Laugakits, whose prayars is "Kāsvapa, Avalsālin, Avalsālin, Terathron is that this family belongs to both sortist, as the result of adoption, and there is no evidence to most memory and the sole of the family and a displaying as a doubout, see belong to find the prayant sole of the family and the sole of the Start lists. A rare exception, such as that found copper-plate grant of some at 1888 (Moddat Xix, p. 252), where a cerant Labak-surman we given the automating prayars Garga, Amgreas, Velvamitra (nd.) Jamalagami, Varhaspati, mis faad one to suspect the authenticity of the owner's claim to

² See for example TS 2. 5. 8. 6-7.

occasion of the hymn is the kinding of the fire (stanza 22); and the pravara comes immediately after the Sāmidheni verses in the citual. The laying on of the kinding-sticks takes place with stanza 20; the butter-libation which accompanies the pravaras seems to be referred to in stanza 21. It is not, of course, suggested that the material of the pravara-ecremony is drawn from this hymn or from similar phrases elsewhere in the Rgweda; rather, we are to see in a hymn such as this a prototype of the kinding ceremony of the Brahmana and Sūtraritual. It is in fact from hymns of this type that the later stereotyped Sāmidheni sare culled, and we must recognise here an early form of the pravara incorporated within the 'Sāmidheni' hymn itself.

The other example is contained in the Khila of the RV known as the Subhesaja hymn, from the name of its traditional seer. The second stanza of this hymn reads:

dhrwodm agnir no dató roddsi havyavád devám á vaksad adhvaré vípro datáh páriskyto yáksaí ca vajnityah kavih apnavánavád aurvavád bhreuváj jamaáganiváld...1

"Truly Agni is our messenger, the roaring one (?), the oblation-bearer; may he bring hither the gods to the sacrifice, he the spirited one, the messenger decked around, the wizard, the sacrificial inspired one; as Apnavāna did, as Aurva did, as Bahrgu did, as Jamadagni did."

Here also it is noteworthy that the context shows the hymn to be used at a ceremony directly connected with the pravara ceremony. Thus we have, in the one stanza, agnir no ditto (compare agnin, ditian, rinimale in the Samidheni's), has yavid, det âm û vakşad. Vipra and kar i may be poetical variants of vaksims cikiterân, and it is not impossible that yakşar is intended as a play on the word yakşad.

Scheftchwitz is no doubt right in assigning this hymn to the later of the R\ Scheftchwitz is no doubt right in assigning this hymn to the later of the R\ Schilas, but it must nevertheless be comparatively old. Its creation by the Brhaddevatā, 5. 89, the R\ Pratitiballyja \(\frac{5}{2} \) 94.7\frac{1}{6}, and the Gopatha-brāhmana. 5. 23 gives us, it is true, no very certain information about its date. More important is the fact that its material is utilised by the \(\frac{7}{2} \) justimetrial size the fact that its material is utilised by the \(\frac{7}{2} \) justimetrial gain in (\text{S} \text{ agner}) justimetrial with a term of the present by the reading: \(\frac{7}{2} \) agner justimetrial is improving the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) and \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) and \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) and \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) and \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) and \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) in the phrase in the phrase in the first stanza of the present hymn: \(\frac{7}{2} \) in the phrase in the first stanza of

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Also, as Scheftelowitz points out, it is position in the RV, coming at the end of an ame often after RV to, 151, might indicate that it belongs to a time after the RV was already redacted in its present form? Scheftelowitz conjectures that the next word after jamadaginear should be eya anax at, since these five rist are customarily named together. It is worth pointing out, however, that the only references he gives are to the pravariathy ayas. It seems in fact that apart from the two instances here noted there is no example forthcoming of such a grouping of names in earlier works.

In this hymn, then, we have evidence that, at a very early date, presumably when the Reveda was virtually complete, but while the Yajur-veda was still largely fluid, there already existed a pravara almost identical with one of the later streetyped pravaras of the Sutras. The difference in the order of the names, however, is probably not without significance. Making all due allowance for the metre, it is difficult to believe that if the pravara-system had already become crystallised, the names would not have been given as in the later order. We should at least have expected the first two names to be jamadagnit ad aura avait. It seems most probable that we have here a glumpse of the formative period of the pravara-system.

It is noteworthy that in both these cases the pravara belongs to the Jama-Jagnia-Hirgus. This, together with the fact that this family is invariably placed first in the pravara-chapters of the Sütras, would lead us to the view that it was among them that the use of the pravara in the kindling-ritual was first developed. This accords well with the fact that the Bhrgus (and with them the Vingirases, who follow them in the lists) are particularly associated in the tradition with the fire-rinual.³

It seems most probable, therefore, in view of this evidence, that the use of pravaras proper—i e names directly connected with the sacrificer's own clan, as distinct from the freer usage of the Rgycda, was gradually coming into use during the formative period of the Yajur-veda. There are several indications, however, that the form in which we know the system from the Brahmana and Sutra texts was not fully developed until some time later, possibly contemporaneous with the earlier Brahmanas. The most striking point is the regular use, among the Angurases, of the pravara form angiro-vat, while the regular use, among the Angurases, of the pravara form angiro-vat, while the regular and the medieval Pravara-mañjari remarks that it was also the form used in the Satra of Laugáksi. The other Sūtras, however, unanimously give angirorat, and this would seem to be a conscious archaising on the part of the Laugaksi.

¹ RV Khila rv. 9. 2; Scheftelowitz, Die Apoleryphen des RV, p. 124. The rest of the stansa is

most unfortunately lost.

TS 4. I. 1; MS 2. 7. I; VS II. II.

¹ Op. cit. p. 4-

⁵ This is of course not conclusive for the date of composition; there is, however, no reason to suppose that it is early and the elaborate metrical structure of the hymn would also indicate 3 ate date in the RV collection.

See for example MS 4. 1. 8, RV 1. 58. 6; 1. 143. 4; 2. 42; 5. 11. 6; cf. also 4. 7. 1: 'Agni, whom Apnavana and the Bhrgus caused to shine'—frequently used in the later ritual.

School. Similarly, the frequent Vedic form is manuscat (though manu-vat also occurs); but in the so-called Manava-pravara favoured by the Tandin School,1 the form is invariably manu-vat. It is interesting to note that in the formulae immediately preceding the Adhvaryu's pravara, the word manus-rat occurs. The wording of the ceremony which forms the framework to the pravara is a composite product, and was in all probability constructed from older material. Thus, for example, the change from the vocative agne, brahmana, bharata, to the nominative of the Nivids deveddho manuddhah, may indicate that these Nivids have been incorporated into the new ritual, and not composed for it. The full development of the pravaras which we see in the Sūtras need not have taken place till considerably after the standardisation of the old fire-kindling ceremony. But to account for the complexity of the system, and the remarkable agreement in essentials between Sütras which may have been widely separated geographically, a space of several centuries must be assumed between the completion of the system and the composition of the Sūtras. It is in fact difficult to believe that such a system could have come into operation at a period when the Indo-Aryans had already spread over most of northern India, and it is not beyond the bounds of possibility that the pravaras in the form in which we know them already existed during the Rgyedic period proper, although they do not appear in the higher Srauta ritual of the hymns.

On the other hand, we have the definite tradition that the pravara-names are those of composers of Vedic hymns. It is of course clear enough that this tradition cannot be literally true, since such names as Birgia, Angiras, and possibly the other eponymous rgs, belong to remote legend. Nevertheless, the tradition cannot be altogether dismissed. It is true that the Anukramans do not contain all the names of the pravaras; but a fair proportion do occur in both sources, and to this extent the tradition is justified. Moreover, there are several pravara-names which in the Rgveda appear as historical personages, contemporary with some of its hymns, for example, Trasadasyu, Purukutsa, Divodasa. The system, therefore, cannot have been finally settled until, at the earliest, the very end of the Rgvedic period; and as far as we can tell on the available evidence, it may have been some considerable time later. On the whole it seems more likely that the two cases of Rgvedic 'pravaras' already cited are to be taken as signs of the beginnings of the system, rather than of the emergence in the literature of a system which was already complete.

It is reasonable, then, to hold that the pravara-system was evolved not later than the earlier Brahmana period, and that its beginnings very probably go back to the Rgveda, but if so, only to the time of its latest hymns.

Two further passages from the Atharva-veda may be cited to show that the system was already well advanced in its development at the time of its compilation. First, AV 18. 3. 15-16, in the middle of a funeral hymn, invokes the 1 See below, pp. 74 and 201.

aid of Kanya, Kaksivant, Purumudha, Agastya, Syavasva, Sobhari, Arcanánas, Visvamutra, Jamadagni, Atri, Kasyapa, Vamadeva, Vasistha, Bharadvaja and Gotama. It is clear that these are called upon as the ancestors and guardians of the tribe, and it can scarcely be accidental that all of these names (except Sobhari and Purumudha) are either the eponyms of the later gotras and their subdivisions, or else pravara-names associated with these eponymous rgis. A more extended list is given at AV 4, 29, where stanzas 3 6 call on Mitra and Varuna in the formula: 'Ye who help X, free us from distress.' The names are:

Stanza 3. Angiras, Agasti, Jamadagni, Atri, Kasyapa, Vasistha.

Stanza 4. Syāvāśva, Vadhryaśva, (Purumidha,) Atri, (Vimada, Saptavadhri).

Stanza 5. Bharadvāja, Gavișthira, Viávāmitra, Kutsa, Kakşīvant, Kaņva.

Stanza 6 (Medhātuhr, Triśoka.) Uśanas Kāvya, Gotama, Mudgala,

Here the names bracketed have no place in the later system, but the very considerable preponderance of names which do occur in the pravara-lists makes it highly probable, taking into account the Rgyedic evidence already cited, that the enumeration is intended to summarise the whole collection of contemporary clans, by reference to their eponymous 1715.

The word gotra itself appears several times in the Rgveda, but not in the sense of a clan or family. In all the occurrences it bears the etymological sense of 'cattle-stall' or some related meaning.' It remains uncertain whether gotra in the sense of 'clan' is derived from this word, through some such meaning as head, or whether it was originally a distinct word. At all events, no satisfactory imaguistic evidence has been adduced to show the word itself to belong to the Indo-European period. The only occurrence of the word in a hymn would seem to be AV 5, 21, 3, where the war-drum is addressed as viii agotryah, 'belonging to all the gotras'. Thus it would seem that at least by the end of the Mantraperiod, the word gotra was coming to be applied to clans.

By the Brahmana period, the use of the word gotro had become reasonably frequent in the sense of 'clan' Particularly interesting is Mis 3, 8 g, where, at the setting up of the sear-fliends shed (seaday during the Soma ritual, the roof of the shed is laid in place with the words the opinion of all men'. The explanation is then added—gotrād-gotrād dii prassirpanti. This has been taken to mean that the various gotras had different ritual usages. There are indeed numerous cases where family differences were observed in the ritual; but the inference here seems to be unfounded. The natural interpretation is that the phrase is an explanation of 'all men' in the manatra—for from every

¹ In the Khila-hymn after RV 10. 128 the correct reading is goptreps, 'cowherds ', although gotreps is accepted by Whitney, AV trans. xix, b2. The parallel passages show clearly that the reference as to Vasiyas, see AV xix, 62; TS 5. 7. 4. 6; MS 3. 4. 8; Scheftelowitz, Apolryphen des RV, p. 118.

See P. V. Kane, Proceedings of the Oriental Congress at Baroda (1933), pp. 317f.; Fick in Hastings' Encyclopaedia of Religion and Ethics, s.v. gotra

gotra they come forward. The Pañcaciṃsa-brāhmaṇa (18. 2. 12) prescribes a cup of udumbara wood as a sacrificial fee for a man belonging to one's own gotra (sagotra); and the Kauṣitakı-brāhmaṇa (25. 15) mentions a sagotra as one of the persons with whom a man may dwell after performing the Viśvajit sacrifice.

I have already discussed in an article in JRAS (1946), pp. 32ff.; (1947), pp. 76ff., the important question of the relation of the gotras to the so-called hymn-families of the Rgveda; to which article the reader is accordingly referred.

THE SYSTEM IN THE SÜTRA PERIOD

In addition to various incidental references to differences in sacrificial practice among the gotras, the ritual Sūtras have preserved among their appendices classified lists of Brahmanical families, which in fact form our chief source of information about the organisation of the clan-evogamous system. There is, however, little doubt that these lists were compiled originally for the guidance of the Hoty and Adhivaryu priests, to enable them to recite the correct pravara in the course of the ritual, according to the family of the sacrificer. This origin is reflected in the fact that they are constantly referred to, in the manuscript colophons and elsewhere, as 'pravara-chapters' (pravarakhanda, pravardhiyāya, pravarapraina) in contrast to the medieval tracts on the subject, which regularly bear titles such as Görtapravaramirquy or simply Götra-mirunya. It is therefore not surprising that there is no trace of such lists among the Sūtras of the Sāma-veda or the Atharya-veda.

Of the two Śrauta Sūtras of the Rgveda, we possess a pravarādhyāya only for that of Āsvalāyana. It is indeed highly probable, from the complete lack of references in the commentators and legal writers, that the Śankhayana School never possessed one. The Āśvalāyana pravarādhyāya gives only an outline account of the system, naming only the chief subdivisions of the gotras (ganas), in most cases only the one family to a pravara. It is interesting to note that it proclaims its origin in a school of Hotr priests by giving throughout only the Hotr's pravara, whereas the Śūtras of the Yajur-veda regularly give the forms for both priests, for example, angurasa bārhaspatya bhāradcājeti hotā bharadtājievad brhaspativad angirovad ity adhoaryuḥ.

Among the texts attached to the Yajur-veda, the pravarādhyāya of the Apastamba School is very similar in structure to that of the Asvalayana. There

³ Devangue-biatja, it is true, in his Dattaba-candrikd, ii. 36, quotes a passage with reference to the inheritance of 'men of two gottas' (daysbaugujouna), which he ascribes to the Sänkhöguno-pracardidaybya; and latter, iii. 9, quotes from a pracardidaybya; (with no nance given) the same passage, with the addition of a few sentences at the beginning. The whole passage, however, occurs in the closing section of the pracardidaybyat traditionally sacribed to Kiryāyana sad Laugalei, as well as in the India. Office rassurestept of the Manaco-pracardidaybya. It seems vary probable therefore that the set of the pracardiday of the proposed proposed proposed processes and sections at to Kiryāyana. See below, p. 21, 21.

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is, however, no reason for supposing a specially close connection between the two, as Garbe seems to have thought. But there is a most striking agreement between all the texts in the ordering of the major gotras and the ganas within them. Thus, for example, in all the texts (except the Vaikhanasa) the Bhrgus come first, followed by the three divisions of the Angirases. Gautamas, Bhacadvajas and Kevala Angirases. Such variations as occur are not sufficient to support a theory that they are independent accounts, simply agreeing in so far as they reflect the social facts. It seems that the only possible explanation is that they are all descended from the same common original. This original may admittedly be one of the accounts preserved to us, but there is no clear trace of this in the texts, and on the whole it seems unlikely.

The Hiranyakesi (Satyaşadha) Srauta Satra, as might be expected, gives a pracarādhyāya almost identical with that of Apastamba. In a few cases, it gives some additional names, and occasionally shows a slightly different order in the gamas. As it appears in the edition (Anandasrama Samskrit Series, no. 53, viii, pp. 714 ff.), it has suffered several lacunae, notably in the introductory section and the account of the Visvamitras, and in the complete omission of the Kevala Angriases. These, however, are presumably recent losses. Kamalakara-bhatta, in his Pracara-darpana, conscentiously notes the additions to Apastamba, and the Pracara-mañjari, though giving Apastamba's version horoughout, attributes the introductory section to Apastamba and Satyāṣaḍha. Llsewhere, the Pracara-mañjari regularly refers to Apastambādi, a form of expression which may be taken to imply the inclusion of the Hiranyakesi version.

The Baudhayana account is much more detailed. For almost every gana, or subdaysason of the major gotras, it gives a long list of subfamilies who are all mutted as recting the same prayara. Similar in structure is the account which Pharusottama in the Pravara-mainjari attributes to Kātxayana and Laugāksi. In this account, however, while the major gotras and ganas agree for the most part, the individual subfamilies diverge widely from Baudhāyana. Another wission of this list appears in the India Office manuscript of the Manava account, together with the Bodleran White Yajur-veda Pravara-parišista. The version preserved in the Pravara-mañjari is the one which had earlier been utilised by the Matsva Purina.

Finally, mention should be made of the Vaikhānasa list.³ This is beyond all question particularly closely related to the Baudhāyana, and in all probability is directly copied from it. Like Xpastamba and Xsvalāyana, it does not give the extensive lists of subfamilies which appear in Baudhāyana; and the order of

¹ Introduction to vol. III of his edition of the Apast, Srauta-rūtra, p. xxvii.

^a For a discussion of the interrelation and attribution of these texts, see below, pp. 49–50.
^a India Office MISS. Keith 4684, 4684, See also K Rangachari, Vaskhānasa Dharma Sütra (Madras, 1939).

the major gotras has been rearranged to agree with the order given in Baudhavana's verse:

viśvāmitro jamadagnir bharadvājo 'tha gautamaḥ atrir vasisthaḥ kaiyapa ity ete sapta ṛṣayaḥ;

the Kevala Angurases being given after the Bharadvajas, and the Agastyas at the end. The most obvious sign of its relationship with Baudhäyana is in the major gotra of the Gautamas, in which Baudhayana diverges rather widely in the gama-names from the other lists: in this divergence it is perfectly copied by the Vaikhanasa. The sole point of interest in this otherwise derivative account is a seven-rpi pravara, attributed to the Bhärgava-Jamadagnis—Bhärgava, Cyūrama, Jūmadagnya, Vātsa, Apnacāma, Aurra, Vādada (the last name being a mistake for Baidat). This is of course directly contrary to the regular Sūtra rule, which prohibits more than five rpi-names, although it is said that sevenand even eleven-rpi pravarsa are found in south India at the present day.¹

In all these texts, the most outstanding facts are, first, the close agreement of the major gotras and the ganas contained in these, and secondly, the wide divergence between the Baudhayana list on the one hand and the remaining detailed accounts on the other, in the individual subfamilies within the ganas. This divergence, it is true, is rather over-emphasised by the corrupt state of the textual transmission. Nevertheless, although a large number of the names can be shown to be shared by these lists, there is no correspondence whatever between them in the order in which they occur, and they must be considered to be independent descriptions of a similar social context. What seems to have taken place is that at some early date, conceivably in the Brahmana period, a list of gotras and pravarus was prepared, more or less of the type of the Asvalavana list, that is, a skeleton account merely of the major gotras, the chief ganas, and the prayaras of each gana. This list would no doubt be subject to slight modifications as the social structure altered in different ways in different parts of the country. From the slightly greater divergence of the Baudhavana gana-names, it is natural to suppose that the Baudhayana School was geographically separated rather widely from the others. If this is so, it would be easily comprehensible that, when the fuller lists came to be composed, the authors simply gave a description of the composition of the ganas as seen in the society around them. In such a case, there would necessarily be a considerable number of subfamilies shared by the two localities; and the divergences between the Baudhayana list and that represented by the 'Katvayana and Laugaksi' list would simply mirror regional differences in the development of the families themselves.

INTRODUCTION

THE APPLICATION OF THE PRAVARA-RULE

At the beginning of the Baudhāyana pravarādhyāya, the rule is enunciated:

eka eva īṣir yāvat pravareṣv anuvartate, tāvat samānagotratvam anyatra bhṛgvangirasām gaṇāt.

'If even one rsi recurs in the pravaras, that constitutes sameness of gotra, except in the case of a gana of the Bhrgus and Angirases.'

In the case of these two, as is explained immediately before in the text, a majority of rei-names must be identical to prohibit intermarriage. It is clear that the composition of the gotras is not homogeneous. The traditional view as given by Baudhayana is that the gotras are to be classified according to the eponymous rsis the seven rsis, that is, 'Jamadagni, Gautama, Bharadvaja, Atri, Viśvāmitra, Kasyapa and Vasistha', with the additional gotra of Agastya.1 On the other hand, the pravaras are classified under the names of Bhrgu, Angiras, Atri. Visvamitra, Kaśyapa, Vasistha and Agastya, the Jamadagnis coming under the Bhrgus, and both the Gautamas and Bharadvajas under the Angirases In general, however, the various ganas of the Jamadagnis all have three out of the five names of their pravaras in common: 'Bhargava, Cyavana, and Apnavana'; while the Gautamas, with 'Angirasa, Gautama, etc.', and the Bharadvajas, with Ingirasa, Barhaspatya, Bharadvaja, etc.', in their pravaras, also form exogamous units. Thus, in spite of the pravaras being grouped under Bhrgu and Angiras, the exogamous groups resulting from the pravara-rule are those of Jamadagni, Gautama, and Bhāradvaja. In addition to these, however, the Bhrgu and Angtras groups include a number of additional ganas, who are regularly referred to in the medieval works as Kevala Bhrgus and Kevala Angirases. The meaning of this epithet is not altogether obvious, but it probably means that these are merely Bhrgus (and not also Jamadagnis) and merely Anguases (and not also Gautamas or Bharadvajas) These do not have the necessary majority of rstnames in their pravara, the only common name in the pravaras being Bhargava and Ingirasa, respectively. Thus, each of these individual ganas forms an exogamous unit by itself. The Kevala Bhrgus are the Yaskas, Sunakas, Mitrayus, and Vainyas; the Kevala Angirases are the Samkrtis, Haritas, Kanvas, Rathitaras, Mudgalas and Visnuvrddhas. The Baudhavana list reinforces its general pravara-rule by adding at the end of the Jamadagnis, Gautamas, and Bharadvājas and each of the later gotras a specific prohibition of marriage within the gotra. In the case of the Kevala families, however, the mere omission of such a prohibition is the only indication that the ganas may intermarry. The other detailed accounts simply add at the end of each gana 'these have no intermarriage'. It would

¹ Rangachari, op. cit. p. xxiv.

¹ In this connection it is interesting to note that the Jaimintya Bráhmana (Caland, § 145) temarks that the descendants of Agasti are outside the Kurn Pañcilas. This passage gives the list-tion, it is true, explicitly in connection with the gotras) as. 'Vasyatha, Bharadvija, Jamadagni, Gotama, Atzi, Viśvimitra, and Agastya'—thus omitting Kaśyana.

therefore be logically possible to deduce that these texts did not in fact prohibit marriage between the gapas of the same major gotra; but there is absolutely no indication that such a usage ever existed. Counting each of the Kevala gapas as exogamous units, there are therefore eighteen such units in all.¹

TABLES OF PRAVARAS ACCORDING TO THE SUTRAS

The accounts of the Sūtras are given in full in the second part of the present work; but it may be useful to give here a tabular view of the major gotras and their subdivisions. In the following tables, the Roman figures denote the exoganious units, the Arabic figures the gains into which these units are divided. The second column gives the names of the gains, the fourth column the pravaras. The third column indicates which of the Sūtras give the variants, where such occur. Where all the accounts agree, or where the variants are of no significance, the third column is left blank. The abbreviations used are:

В	Baudhāyana.
Āp	Apastamba.
Asv	Āśvalāyana.
K	'Kātyāyana and Laugākai'.
Măn.	Mānava.
W	Bodlesan 'White Yajur-veda parisista'.

V Vaikhānasa. M Matava Purāna.^a

Brackets in this column denote that the source in question gives the pravara as an alternative.

¹ These capitizes groups are a commonplace of the medieval writers, and it is therefore somewhat surpraing to find Chemical Ros (Gotta and Promora, s. vaiva) claiming receif for two idea. It should be added that the position of the Kapis is doubtful; according to their prawars they should probably be recknowd with the Kevals Angirases, thus making nineteen even must groups in all; but the medieval writers all give them as a gass of the Bitardwijas, using the elastic method of assuming that the name 'Bharadwija' is 'implicitly' present' (cattly dangers) in their pravars, cf. Brough, BSOS xs, p. 368. In this connection it is noteworthy tost the Maray text starts a new chapter with the Kapis is the Bauch, MSS, and evided, Bet (giving them claims) and the start of the start

For a fuller account of these, see below, pp. 44ff.

I. Bhrgus (Jamadagnis)

L	Vatsas Jāmadagnya- Vatsas	B Āp, Āśv, K, Min., M (Āp)	}	Bhārgava, Cyāvana, Āpnavāna, Aurva, Jāmadagnya Bhārgava, Aurva, Jāmadagnya
ta.	Vatasa who are non-Jamadagnia Vatayas	Āév. K	}	Bhārgava, Cyāvana, Āpnavāna
2.	Bidas Bhārgava- Jamadagnis	B, Āśv, V V (V)		Bhārgava, Cyāvana, Āpnavāna, Aurva, Baida Bhārgava, Cyāvana, Āpnavāna, Aurva, Baida (MSS. Vaidala) Bhārgava, Cyāvana, Jāmadagnya Vātus, Āpnavāna, Aurva,
	Jamadagni-Bidas	K M, Min.		Vaidala 1 Bhirgava, Aurva, Jämudagnya (cf. no. 1) Bhärgava, Cyāvana, Āpnavāna 3
3.	Aratisenas	(Äp)		Bhārgava, Cyāvans, Āpnavāna, Ārştiscņa, Ānūpa ³ Bhārgava, Ārstiscņa, Ānūpa
4-	Vaida-nimathites	Man.		Bhārgava, Cyāvana, Āpnavāna, Vaida, Naimathita
5.	Ävadhytyana- Maufijāvanas	Man.	1	Bhërgava, Cyāvana, Āvadhya
6	Vatsa purodhasas	Man , W	1	Bhārgava, Cyāvana, Apnavāna, Vātsa, Paurodhasa
7.	Veda-viávajyotis	Min., W		Bhārgava, Cyāvana, Āpnavāna, Veda, Višvaivotisa

Probably the Vatass and Bidas are here conflated,

⁸ This prayars, though attached to the Bidas in these sources, presumably belongs to no. t.a. The Vaikhānasa, according to Rangachart, op. cit p xxv. has Andra, Arstisena for the last two names bere; India Office MS. Keith 4884 has drāppana, and drāppanaud, drawat. It seems likels that the are all corruntions of the normal prayard.

Kevala Bhrgus

II.	Yaskas		Bhārgava, Vaitahavya, Sāvetasa (Sāvedhasa)
III.	Mitrayus (Vādhryasvas)	B, K, Mān., W, M, V (Āśv) Āp, Āśv, V	Bhārgava, Vādhryaśva, Daivodāsa Bhārgava, Daivodāsa, Vādhryaśva Vādhryaśva
īv.	Vainyas [Syaitas]	B, Āp, V, Mān., W Āśv	Bhārgava, Vainya, Pārtha
V.	Sunakas (Gṛtsamadas)	B, V Āp, K, Mān., Āśv (B, V) ¹ (K, Mān.) M (W, Āśv)	Saunaka Gärtsamada Bhärgava, Gärtsamada Bhärgava, Saunahotra, Gärtsama;

¹ V gives two separate families, Sunakas, with the pravate Saunaka, and Gartsamadas, with the prayara Gartsamada.

The Baudhayana account (with the Vaikhanasa) diverges rather widely from the others in its treatment of the Gautamas, and it is convenient to give two separate tables:

VI. Gautamas (Baudh. and Vaikh.)

z.	Āyāsyns Āngirasa-Gautamas	B	Āngirasa, Āyāsya, Gautama
2,	Saradvatas	_	Āngirasa, Gautama, Sāradvata
3-	Kaumandas		Āngirasa, Aucathya, Kākņīvata, Gautama, Kaumaņda
4-	Dirghatamases		Ängirasa, Aucathya, Kākṣīvata, Gautama, Daughatamasa
5-	Aufanasas		Āngirasa, Gautama, Ausanasa
6.	Karenupālis		Āngirasa, Gautama, Kārenupāls
7	Vāmadevas		Angirasa, Gautama, Vāmadeva

TABLES OF PRAVARAS

VI. Gautamas (remaining Sütras)

	(remaining Sutras)			
1.	Āyāsyas Gautamas	Åp, K, Man., W	Āngirasa, Āyasya, Gautama	
2	Aucarhyas	Āp, K, Man W, Āśv, M	Angirasa, Aucathya, Gautama Angirasa, Aucathya, Ausija	
1	Austias	Āp		
4	Brhadukthas	Tp, Ass	Angirasa, Ausija, Kākşivata	
	770	1p, .480	Angirasa, Barhaduktha, Gautama	
5-	Värnadevas	Āp Āśv, Mān , W K, M¹	Ängirass, Vämadeva, Bärhadukiha Ängirass, Vämadeva, Gautama Ängirass, Bärhaduktha, Vämadeva	
6	Dairghatamasas	K, Asv	Āngirasa, Aucaihva, Dairghatamas	
7	Ayasya-Ausija- Gautamaa	К. —	Angirasa, Ayasya, Ausija, Gautama Kakeiyata	
8.	Rahūgaņas	Āív	Āngirasa, Rāhuganya, Gautama	
9	Somarājakis	Äsv	Āngīrasa, Saumarājya, Gautama	
10	Kakşivants	Âsv, Man., W	Āngirasa, Aucathya, Gautama Angirasa, Aucathya, Gautama, Audija, Kāksīvata	
	1 37 37 374			

¹ K, M, Man, and W give this family among the Kevala Angirases.

VII. Bharadvājas

		· a.a. Dinaraa	vajas
1.	Bharadsājas		Āngirasa, Bārhaspatya, Bhāradvāja
a,	Raukatyanas	B, V	Angirasa, Barhaspatya, Bharadysia
	Rikeas	Äp, K, Man., W, M (Äp)	vandana, Matavacasa
3	Gargus	B, K, Man , W, M Āśv	Angirasa, Vandana, Matavacasa Angirasa, Barhaspatva, Bhandvaja, Sainya, Gargya Angirasa, Barhaspatya, Bharadvaja,
		V (B, Āśv, K, Min., W, M) ¹ Āp	Angirass, Sainya, Gärgya
4. 1		(Åp)	Angirasa, Gargya, Samya Bharadyaja, Gargya, Samya
*	Kapis*	Äp, B, K, Man., W, M, Asv	Āngirasa, Āmahiyava, Aurukşaya
5	Sunga-Saisiris*	Āp, Āsv. W	Angirasa, Bārhaspatya, Bhāradvāja,
		K, Man., M	Kātya, Ātkīla Āngorasa, Bārhaspatya, Bhāradvāja, Saunga Saišira

¹ K, Man , W, M give the three-zij alternative to a distinct set of subfamilies, whose medieval designation was Gargabnedah, 1 e 'separate Gargas

distintation was Cartathoroun, i.e. separate Cargas

"The Kapps are included best the medieval writers, but are probably, on the Sütra
exidence to be recouncil as a gain of the Kextaa Anginness

These, as being disporar, avoid in marriage the Visikamitras, as well as the Bharadwajas

VIII,	Haritas Kutsas ¹	(Āp, Āśv, K)	Angirasa, Ambarisa, Yauvanāśva Māndhātra, Āmbarisa, Yauvanāsva Āngirasa, Māndhātra, Kautsa
IX.	Капуна	(Āív)	Angirasa, Ajamidha, Kāṇva Āngirasa, Ghaura, Kāṇva
Х,	Rathitaras a	B, M, V (B) Āp, Mān (Āp)	Āngurssa, Vairūpa, Rathitara Āngirssa, Vairūpa, Pārsadašva Āstādamstra, Vairūpa, Pārsadasva
XI.	Visnuvrddhas	B, Āp, Mān . Āśv, V	Āngīrasa, Paurukutsa, Trāsadasvava
XII.	Mudgeles	(Āp, Āív)	Ängirasa, Bhārmvasva, Maudgalva Tārksva, Bhārmvasva, Maudgalva
XIII.	Samkṛtis	B, K, Man., W, M, V	Ängirasa, Sämkṛtya, Gaurivita

Ásv (Ásv)

Angirasa, Gaurivita, Samkrtva Sakrya, Gaurivita, Samkrtva

XIV. Atris

I.	Atris		Atreys, Arcaninass, Synvisiva
n.	Vadbhutakas	B, V	Ātreys, Ārcanānasa, Vādbhutak
3.	Gavişthiras	B, Āp, V K, Mān., M	Ātreys, Ārcanānass, Gāvisthirs Ātreys, Gāvisthirs, Paurvātitha
3 6.	Mudgalas (?) Purvātithis Atithis	B V Āp	Ātreya, Ārcanānasa, Paurvātitha Ātreya, Ārcanānasa, Ātitha
4+	Putriks-putres	K, M, W Man.	Ātreya, Vāmarathya, Pautrika Ātreya [Gāviṣṭh.ra], Pautrika

TABLES OF PRAVARAS

XV. Viśvāmitras

Y.	Viávārnitras (Kuáikas)		Vaišvāmitra, Daivarāta, Audala
2.	Śraumata- Kāmakāyanas		Vaišvāmitra, Daivašravasa, Daivatarasa
3-	Katas		Vaisvārnitra, Kātya, Ātkīla
4	Dhanamjavas	B, Ap, Asv. K	
	1		Vaišvāmitra, Mādhucchandasa, Dhānamjaya
	,	M, W, Man,	Vaisvāmitra, Mādhucchandasa
		(W)	Āghamarsaņa: Vaišvāmitra, Kaušika, Āghamarsaņa
5	Aghamarşapa- Kausikus	B, Āp, Āśv. V, K	Vaisvāmutra, Āghamarsana, Kaustka
6	Puraņa-Vāri- dhāpayantas	Äśs	Vaisvāmitu, Daivarāta, Pauraņa
		Rest	Vaiávāmitra, Paurana
7	Ajas		Varsvāmura, Mādhucchandasu, Ajya
8.	Astaka-Lobites	B, V	Vaidvāmstra, Āstaka, Lauhita
		K, M	Vaisvamitra, Laubita, Astaka
		Man., W. Ap Aév	Vaivāmitra, Āṣṭaka Vaivāmitra, Mādhucchandasa, Āṣṭaka
9	Rauksakas Reņus (Raiņavas)	B, V Rest	Vaisvāmitra, Rauksaka, Raiņava Vaišvāmitra, Gāthina, Raiņava
9 a.	[Corrupt]	14.	
		Man	Vaisvāmitra, kathoka, kāthaka Vaisvāmitra, kāthaka, kāthyaka*
10	Äsmarathyas	K. M Man., W	Vassvārnstra, Vanarathya, Vādhūla
11.	Indra-kuusikas	B, V	Augustinian A. I. V
12.	Rauhipas	Āśv	Vaisvāmitra, Aindra, Kausika
		1221	Vaisvāmitra, Mādhucchandasa, Rauhina
13	Śālankāvanas	İsı	Vaisvamitra, Šalankāvana, Kausika
14	Hiranvarctases	Man, W	\aisvāmitra, Haitanvaretasa ²
15	Suvarnaretases	Man . W	Vaisvāmitra, Sauvarnaretasa
16	Kapotaretases	Mān , W	Vaisvāmitra, Kapotaretasa
17	Ghreu kausikas	Man . W	Vaisvāmitra, Chārtakausika
81	Sāhula Māhulas	Man , W	
19	Sāthara-Mātharas	Man	Vaisvamitra, Sähula, Mahula
		nan	Vaisvāmitra, Sāthara, Māthara

All the sources except Ap include the Kutsas among the Haritas.
 The pravaras of the Rathitaras and Vispuvridhas have become confused in W, K, M; see below, pp. 128, 133.

These have probably arisen through a factors in the text.
These pravarsa are, however, given by Man., W, to the same set of subfamilies as are called Rainavas by K, etc.

⁸ In no. 14 17; Man contrives to obtain a three-fp pravara by separating the compound name, e.g. (in the Adhvaryu's pravara) relaxened diaranyanad vivedustranat.

ι.	Nidhrava- Kasyapas		Kāśyapa, Āvatsāra, Naidhruva
a.	Kaíyapas	Āśv	Kāśyapa, Āvatsāra, Āsita
ī.	Rebhas		Kātyapa, Āvatsāra, Raibha
3.	Sandilas	B, V (B, V) ¹ (B, V) ¹ (B, V) Asv (B, K, Man., W, V) (V) Ap (Åp) M, K, Man. (Åsv, V)	Kāśyapa, Āvatsāra, Sāṇḍila Kāśyapa, Āvatsāra, Daivala Kāśyapa, Āvatsāra, Āstin Sāṇḍila, Āstin, Daivala Sāṇḍila, Āvatsāra, Kāśyapa Daivala, Āstra Kāśyapa, Daivala, Āstia Kāśyapa, Āstia, Daivala
4-	Laugākņis (Laukākņis) ⁶	B, K, Man., M, V (B) W	Kāńyapa, Āvatsāra, Vāsistha Kāńyapa, Āvatsāra, Āsita Kāńyapa, Āvatsāra, Šārastamba
5-	Sankhamitras*	W	Kāšyapa, Āvatsāra, Šānkhamitra

¹ V strangely inverts the order of this as well as of the following alternative. Moreover, this source alone (but almost certainly as the result of scribal emendation) gives only the pravara "Kaiyapa, Avastars, Sagolia" to the Singhias, attributing all the others to the Devalas.

As desgotras, these avoid marriage with the Vasisthas also.

* Included with the Rebhas by K, M.

TABLES OF PRAVARAS

XVII. Vasisthas

¥-	Vasisthus		Väsiştha
2.	Kundinas		Väsistha, Maiträvarupa, Kaundinya
3.	Upamanyus	B V K, Man., W, Āśv, M	Vāsiṣṭha, Aindrapramada, Ābharadvasavya Vāsiṣṭha, Aindrapramada, Aupamanyava ³ Vāsiṣṭha, Ābharadvasavya, Aindrapramada
4-	Parkéaras ^a		Väsigtha, Šāktya, Pārāšarya
5-	Jätükarnyas	K, M W	Väsistha, Ätri (?), Jätükarnya Väsistha, Ärtabodha, Päṭava
6.	Sarpkyti- Pütimäşas ⁴	Āp	Śaktya, Samkrtya, Gaurivita
7	Lohinvas	W	Väsistha, Lohinya, Phalgunya

¹ Ap gives this pravara as an alternative to the Vasisthas, and has no mention of the Jparnanyus.

^a MS. ropamanyapa; but the appearance of the name at all is probably itself a corruption.

b. The Partients present one of the most multiling problems connected out the praxamalians. The thrit subdivisions of the familia are disided into set groups of the common and out brough a designated by a colour, e.g. Mile-Partients. Krona-Partients. The surprising of designated by a colour, e.g. Mile-Partients. Krona-Partients. The surprising of surrement in the group designations. Thus, the group called Kryna by Baudhävana uppears a Viruan in K. A., i.a. Still in villa, and in a fixuar in the Marsia Partient. The commentations pass over the extraordinary situation in vilence, and the whole matter remains mixterious pass over the extraordinary situation in vilence, and the whole matter remain mixterious pass over the extraordinary situation in vilence, and the whole matter remains mixterious corresponds really lovely, with Partients are the outh Limits for which the Bundhävana list corresponds really lovely with Partients are the outh Limits for which the Bundhävana list corresponds really lovely with the Bundhävana list corresponds really lovely with the selection of the partient of the color of the partient of the bundhävana list contribution of the partient of the partient of the bundhävan list contribution.

4 See the other Sutres among the Kevala Angirases.

XVIII. Agastyas

Ι.	Idhmavähas	B (Åp), K, Min., W, V, Äáv¹ Āp	Agastya, Därdhacyuta, Aidhmaväha
2.	[Sāmbhavāhas]	B, V	Āgastya, Dārdhacyuta, Sāmbhavāhi
3-	Somavilhas	B, Āśv,¹ V	Agastya, Dārdhacyuta, Saumavāha
4-	Yajitavähas	B, V	Agastya, Dārdhacyuta, Yājňavāha
5-	Agestis	K, W, M	Agastya, Mahendra, Mayobhuva
6.	Pattryamäsas	K, M	Āgastya, Paurņamāsa, Pāraņa
7-	Himodakas 8	Man., W	Agastya, Haimavarci, Haimodaka

As gives both pravaras 1 and 3 simply as alternatives for the Agastis.
¹ For these, and several other late families peculiar to Man, and W, see below, pp. 191-2.
The text of all those additional families presents a most barbane aspect, and, if it is not hopelessly corrupt, may be taken to reflect the non-indigenous nature of the Agastys-goth.

THE GOTRA-PRAVARA-MAÑJARI AND OTHER

Of the numerous extant medieval Sanskrit works on the gotra and pravara system, the Gotra-pravara-mānjarī is undoubtedly the most important. Not only is it the earliest of the nibandha-treatises on the subject, but it is also the most extensive, and gives a much clearer picture of the system than most of the others. Later writers quote it frequently, and its opinions are usually held by them to be authoritative. From our point of view, however, its cluel interest lies in the ancient accounts which it quotes, one of which (that of 'Kāryāyana and Laugāksi') is in fact not preserved in any independent source.

The present work may be said to serve a twofold purpose. In the first place, the translation of Purispottama's own discussion of the gotra-system presents a clear, if somewhat profix, account of how it appeared to a medieval Hindu scholar. The translation follows in the main the text of the edition by P. Chentsal Rao, but a few points have been corrected on the evidence of the two manuscripts of the work belonging to the India Office Library.

The most important part of the work, however, lies in the pravara-lists quoted by Purusottama. For these lists it would have been quite profitless to reproduce the uncritical text of Chentsal Rao's edition, and I have therefore thought it preferable, in view of the uncertainties in the text, to collate such material as was available to me, with a view to restoring the lists as far as possible, and to this end I have added a full apparatus criticus. At the risk of somewhat overloading this with quite useless copyists' errors, I have thought it best to include numerous variants and blunders which might serve as a guide in tracing the affinities of any other accounts of the lists which might come to hand in the future. The plan here adopted, of giving the lists in their Sanskrit forms, while the rest of the text and the comment is translated, is doubtless a little incongruous, but since the form of the names, singular or plural, is of some importance, it was necessary to give them in the original forms; while, in the present state of Sanskrit studies, the labour spent on preparing an edition of Purusottama's own comments would have been quite out of proportion to the results achieved. since the text is already available in Chentsal Rao's edition. The prime object of the present work is, after all, to make available such material as is at present to be obtained for the study of the Brahmanical gotra-system in early times. and for this purpose, the Pravara-mañjari offers a very suitable framework for the presentation of that material. Therefore, it seemed the most profitable course to give the lists here in the Sanskrit forms, thus giving, as it were, a first approximation to a restoration of the text, for the use of scholars who may in the future undertake the study of the Sūtra lists; while the remainder of the work will, it is hoped, provide a translation of some use to those who may wish to investigate the main facts of the gotra organisation from the point of view of social history.

The Pravara-mañjari quotes in full five different accounts, Baudhāyana, Apastamba, 'Katvavana-Laugaksı', Aśvalayana, and the Matsva Purana. Of these, the first, second and fourth have been preserved in the manuscripts of their respective Sūtras, and have all been published in the Bibliotheca Indica Apart from points of quite minor importance, the text of the Asvalavana and Apastamba accounts presents little that is doubtful, and these lists, which, compared with the other three, are mere skeletons, are given here simply for the sake of completeness and for ease of reference. The other three are admittedly approximately as well preserved as far as the main groups and pravaras are concerned, but giving as they do extensive lists of subfamilies within most of the groups, they have been much more exposed to copyists' errors, and have come down to us in an almost incredible state of corruption. This is the more remarkable when it is remembered that they are ancillary works of Vedic schools. and, from the social point of view, of considerable importance for the regulation of the exogamous restrictions. In view of the peculiar nature of the texts, consisting as they do almost entirely of lists of family names, the task of preparing an edition is one of unusual complexity, and it must be admitted at the outset that the text here presented is still far from being a definitive edition of the lists. It is, rather, a preliminary critical survey of the material-a survey, however, which has made it possible to get rid of a very large number of manuscript errors, and which will, it is hoped, very considerably lighten the task of any future editor of these lists, should fresh material become available. Not the least important result of the present study of the lists is that a comparison of the different accounts has shown a much closer affinity between them than one would have suspected on a casual perusal. Caland, for example, remarked1 that the list attributed by Purusottama to Kâtyayana and Laugaksi was not the same as that given by Weber among the parisistas of the White Yajur-veda; but that the latter agreed closely with the Manava text. The statement is in fact true, so far as it goes, but Caland does not seem to have noted how closely Purusottama's list actually does agree with the other two. Far more important, however, is the fact that the percentage of correspondence between Baudhāyana's list and the others is now seen to be considerably higher than the readings, say, of Chentsal Rao's edition of the Pravara-mañjari would have indicated.

A great quantity of the material which can be applied towards a critical reconstruction of these lists has been preserved in various medieval treatises on the subject of gotra, and it will be convenient to consider these first. Among them, the Gotra-pravara-maijarī of Purusottama-pandita here translated is unique in several respects. It alone undertakes to quote verbatim the pravara

sections of the Sütra texts, while the later nibandhas merely quote the bare lists of names, often without referring them to their Sütra origin. Moreover, a comparison with the other nibandha-accounts has shown conclusively that these are all directly or indirectly dependent on Purusottama's work. The collation of the others was undertaken in the first place in the hope that they would supply medependent traditions which might prove useful in reconstructing the Sütra texts. But although they have been found to possess no such independent value, yet the later works are still of considerable assistance in reconstituting the text which Purusottama's sit before extremely valuable as a nodal point, so to speak, in the history of the textual transmission; it is in fact possible, with the aid of the other nibandhas, to reconstitute Purusottama's text of the lists with comparative certainty.

About Purusottama himself we know nothing. There seem to be no grounds for considering him to be identical with any of the numerous other medieval writers of the same name, and the Pravara-manjari appears to be his only known work. For his epithet of Pandita we are dependent on the colophons of his work. His date is quite uncertain; but it is possible to fix a later limit, since the Pravara-mañjari is quoted in the Nrsimha-prasada, and must therefore be at least older than A.D. 1512.8 There is little doubt, however, that it is considerably older. Unlike all the other works on the subject which I have been able to consult, the Mañjari does not quote a single authority from the second millenium. Apart from Vedic authors, the only works referred to are Mnu, Yājāavalkya, the lost Yama, and 'another smyti'. In addition to these, the explanation of the Sūtra texts is said to follow the views of the commentaries by Dhūrtasvāmin, Kapardisvāmin and Gurudevasvāmin on the Āpastamba Sūtra, that of Devasvāmin on Āśvalayana, that of Mātrdatta on Satvāsādha, and a lost commentary on Baudhayana called the Amala-bhasya Unfortunately, none of these commentators can be dated with any certainty. P. V. Kane³ has shown with fair probability that this Devasyamin cannot be later than A.D. 1000; but there is no evidence available that he might not have lived several centuries earlier.4 Therefore, on the evidence of quotations alone, it is not possible to date Purusottama to within a thousand years. We are thus left with only probabilities to guide us in fixing a date. The argument from silence is admittedly dangerous; but it seems highly probable that so loquacious an author would have quoted from the legal digests, as do the other medieval pravara-authors, had such digests existed for him to draw upon. It is possible that he knew the Mitāksarā,5 which, as a mere commentary on Yajñavalkya, he would not necessarily name; and the earliest of the favourite authorities of the other writers, the Smṛtyarthasāra of Śndhara (composed between A.D. 1150 and 1200) is apparently unknown to him. Thus the Pravara-maijari may be conjecturally assigned to a date before the twelfth century. Such a supposition is, at worst, not directly contradicted by the evidence.

For the text of the Manjari itself, there are available:

Ed. The edition of the Gotra-prax ara-maijari of Purusottama-pandita, Government Oriental Library Series, Mysore, 1900, forming pp. 1-147, of a collection of Sanskrit works on gotra and pravara edited by P. Chentsal Rao, and entitled by him Gotra-praxara-inbandha-kadambam, 'The Principles of Praxara and Gotra'. This is a reprint in Nagari of the first edition in Telugu characters, and has been revised by the curator of the Government Oriental Library at Mysore.

Pt. India Office Library, Eggeling, no. 1777. A well-written Nagari manuscript of the *Pravara-mañjari*. It is dated samvat 1866, i.e. A.D. 1810.

P.2. India Office Library, Eggeling, no. 1778. Another manuscript of the same work, in badly written Nagari. It is undated, but would appear to be somewhat older than P1.

These three are all very mediocre, even as transmitters of Purusottama's already corrupted version of the lists. Ed., it is true, presents a fairly readable, though not always correct, text of Purusottama's own part of the work, that is to say, the introductory chapters, and the interspersed comments on the lists; but for the lists themselves it is quite clear that a fairly poor manuscript has been printed without any scrious attempt at criticism. Pr and P2 agree in a number of lacunae, as well as in many individual readings, and are fairly close relatives, standing somewhat more distantly from Ed.

Next to the Prat ara-mañjari, the most explicit account of the lists is furnished by the Pratara-durpana of Kamalakara-bhatta. This is an early work, being prior to the same author's better-known Nrinaya-sindhu. The latter, in dealing with gotra and pravara, gives merely an outline account, naming only the chief gana-durisions with the pravaras; and it refers the reader to the author's fuller account in the Pravara-darpana. Therefore, the latter must be dated before 1012, but probably not more than two or three years earlier.

In this work. Kamalakara gives a refreshingly lucid and concise account of the system. It is clearly the product of a systematic mind, and shows a marked contrast in method as compared with Purusottama's diffuse treatment. Unlike the older author, Kamalakara does not claim to quote the Sütra lists verbatim, but normally quotes for each family and subfamily first the names of the Baudhayana list, then those names of the 'Karlyana-Laugaksi' list which do not occur in Baudhayana, and thirdly, those from the Matsya Purāṇa which do not occur in cither of the two preceding. All the names are given in the singular,

It should be mentioned, however, that in printing the lists below, the aim has been to come as close as possible to the Sütra originals.
P. V. Kane, Hist. of Dharmassatra. 1. p. 410.
CE. Weber, Hist. Isal. List. 1984 Dec. 19. 79.

He agrees with it in taking ārṭa as a noun in Yājāssalksa's compound ārjagoira, which
means, however, 'gotra as determined by rɨi' not 'gotra and pravara'. Such an argument is, of
course, in no way conclusive.

and the edition of the work has further dispensed with euphonic combination between them, giving everywhere -ah, -th, etc. At the end of the first list quoted from Baudhāyan, Kamalākara adds that, where the reading of the Maijarī and that of his manuscript of the Sūtra differ as giving either more or fewer names, he has given the names from both sources.\(^1\) This, however, applies only to Baudhayan's text, and there is no indication from the readings of any such conflation for the others. The manuscript in question clearly belongs to the group we have designated \(B\) (see p. 44), but its readings appear only very occasionally, and Kamalākara has relied for the rest entirely on the Maijarī. This conclusion is supported by the order in which the Sūtra authors are given (although in some families the Matsaya names are quoted before the 'Katyāyana-Laugākaṣ' lisāb) as well as by numerous individual readings.

In addition, however, to the Sütras quoted by the *Pravara-maijari*, Kamalakara has collated the Hranyakesi Sütra's account, and has carefully noted those cases where the latter gives a few names more than Apastamba (see above, p. 27). The sources are:

Dr. The edition of the *Pravara-darpana* forming pp. 148–88 of Chentsal Rao's compendium mentioned above.

D2. India Office Library, Eggeling, no. 1780. This manuscript is the twin of P1, being of the same paper and size. The handwriting, though of very similar style to P1, is not identical, but there is no reason to doubt that the two have the same date and provenance (c. 1810 therefore).

Raghunatha-bhatta, who wrote a Gotta-prataran-minaya, was the cousin of Kamalakara's father. His work was therefore presumably composed some years before the latter's. Hough there is no conclusive evidence from the readings of the two texts that Kamalakara used his older relation's work as a source for the Stira hists. In style of presentation Raghunatha's work is less attractive. Like Kamalakara, he regularly gives for each subfamily first the list of Baudhayana, then that of 'Kātyāyana and Laugāksi', and thirdly that of the Matsya-Purana, omitting from the later hists names which have occurred in the preceding. Unlike the Pracara-dapana, however, he does not acknowledge the provenance of the names, giving no indication where the one Sūtra account ends and the next begins, nor even mentioning the fact that he owes his text of the lists to the Pracara-amaijari. As in the case of the Darpana, this midebtedness is amply proved by individual readings as well as by the order of the Sūtra lists. By preference, Raghunatha quotes the names in the plural, occasionally, however, giving a singular where the Sūtra text also has a singular. For this work, the only source available is:

R. India Office Library, Eggeling, no. 1781; an indifferently written Nagari manuscript of the Gotra-pracara-nirnaya by Raghunatha, dated samvat 1744.

i.e. a.d. 1688. The colophon gives Raghunātha's father's name, Mādhava-bhatta, and his grandfather's, Rāmeśvara-bhatta (Rāmeśa), the latter of course being also the father of the famous Narayaṇa-bhaṭṭa, and the great-grandfather of Kamalākara-bhaṭṭa.

Exceptionally closely related to Raghunātha's work is the Gotra-pravaramiriava of Jivadeva (late seventeenth century). This is preserved for us embedded in the text of his better-known elder brother's Samskāra-kaustubha, and is introduced by Anantadeva with the words: atha gotra-pravara-miriavo mad-amijajivadeva-krta ecāsmina avasare pradariyate. The text of the lists in this work is so closely similar to that of Raghunatha (even to the extent of agrecing at times in the precise wording of the few interspersed comments) that it must be taken to be a direct copy either of Raghunātha's work or of his immediate source. For this work, I have relied on the lithographed edition, which is dated 1783 lake, i.e. A.D. 1861. The readings of this edition, denoted in the apparatus criticus by 'Sk', have the value of a tolerably good manuscript of Jivadeva's text.

It is convenient to mention here that these three texts, D, R and Sk, in addition to the lists taken from the Pravara-manjari, give at the end of most of the bigger families a supplementary list of names. In these, R and Sk normally agree together more closely than either does with D, but there is no question that the supplementary lists in all three come from one original source. It is interesting to observe that here D agrees more closely with R and Sk than in the lists from the Mañjari, and it seems a feasible suggestion that Kamalakara had before him the source from which Raghunatha derived them. R and Sk attach these supplementary lists directly to the end of the Matsya list, giving no comment to show that a fresh list is starting. Kamalākara, however, would seem to have subjected them to a certain amount of editorial criticism, for in some places he omits a number of names, and in others groups them rather differently from the other two sources. He regularly introduces these supplements with such words as kecid āhuh, and frequently remarks of them, with commendable caution, that their source is questionable (atra mulam mrgyam) Their origin is still quite obscure. It is possible that they represent yet another ancient Sutra account; but the general impression given is that they are composed largely of variants of names already in the other lists, strung together in haphazard order. It is of interest that occasional names agreeing with the Mānava-text and the Bodleian 'White Yajur-veda parisista' occur here. Some source similar to these two must at all events have been available somewhere in the descent of D, R and Sk, since the latter quotes several families (e.g. Vedavišvajvotis among the Bhrgus) which neither the Manjari nor the other Sūtra lists know, but which do occur in the Mānava and Bodleian texts.

All the sources described up to this point contain information about all the lists. We shall mention the remaining sources in dealing with the separate Sūtra accounts.

¹ yady api pravara-muñjart-dirta-baudhāyana-titre öhare ca sitre bhityön myimādhihabhāvaḥ tathā 'py ubhayāmuñena vadāmaḥ.
² Kane, op. cit. p. 726, gives A.D. 1545-1625 as the dates of Razhunātha's activity.

reade, op. cit. p. 720, gives a.b. 1545-1625 as the dates of Raghu

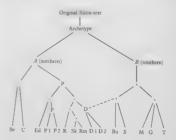
THE BAUDHĀYANA LIST

The Baudhāyana pravara-chapter is the only one of the fuller accounts which is at present available in published form, being included in Caland's edution of the Srauta Sütra in the Bibliotheca Indica series. For convenience of reference, I have quoted Caland's manuscripts throughout. These are six in number, denoted by him by the sigla M, G, T, Bu, Be, and U. For a fuller account of these, see Caland, Baudh5rS. III, p. Ix. Caland also used P I, R (called by him Pm and Pn respectively) and Sk, already described above, as well as the Baudhävana readings from the Samskūra-ratumanial (RM) by Goolināha-sikistra.

Caland distinguished the two groups of manuscripts, M. G. T and Bu on the one side, and Be, U and Pm on the other, adding that the other nibandhas appear to draw on Pm. This last conjecture can now be seen to be in fact true (although strictly one must restate the position more precisely; the other nibandhas are dependent on earlier manuscripts of the work of which Pm (our P1) is a late and not particularly good representative). These two groups I have denoted by the letters A (= Be, U+the Pravara-mañjari and its descendants) and B (=M, G, T, Bu). Here it is important to note that G (the edition of 1905), M (from Madras) and Bu are all in the Grantha character, while T, from Tanjore in the extreme south, is also presumably a southern manuscript, though this is not explicitly stated by Caland. On the other hand, group A contains only northern sources. Be from Benares, and U from Unain: while, although Purusottama's home is not known, the other nibandha-writers are definitely from the north, the Bhatta family being resident in Benares, while Anantadeva is known to have been patronised by a Himalayan chieftan, Baz Bahadur Candra 1 It may therefore be reasonably suggested that these two groups of manuscripts represent respectively a northern and southern recension of the text. This conclusion is of importance for the criticism of the text, since it is virtually certain that such a split between the two recensions must be of considerable antiquity, and their common archetype can safely be considered to be many centuries older than Purusottama's text. If, on the other hand, both groups had arisen in the same part of the country, there would have been no external reason why the B-group should not have diverged from the other some time after Purusottama's date. It is true that the respective readings of the two groups make such a theory not at all probable, the time available being hardly sufficient to allow for such a marked difference as the two traditions show. It is nevertheless of value to have this additional argument to support the theory of an early divergence. There is another slight confirmation available. In the second edition of Chentsal Rao's book, there appear in the footnotes the readings of another source, designated by the editor as Srm, or Srm-koša. The precise meaning of this symbol is not clear to me, but it seems a reasonable conjecture

that the source in question is the printed text of the first edition. From the preface of the second, we learn that the first edition, in addition to the text of the Pracara-mañjari, had printed separately the Baudhāyana account (a feature retained in the second in the case of Apastamba and Aśvalayana), but that the reviser had decided to dispense with it, since the Manjari already contained the whole of Baudhayana's text. The second edition also has been revised in the light of manuscripts belonging to the Government Oriental Library at Mysore. Now, the readings of Srm for the Baudhayana text agree closely with the manuscripts of the B-group, and in particular with Bu (which, we may note here, is also the closest relative of Kamalakara-bhatta's secondary source); whereas in the rest of the text it clearly belongs to the Manjari tradition, being most nearly related to P2. It therefore seems likely that the readings of Srm, which I have for convenience designated 'S', are those of the first edition, taken from the Manjari text for the rest of the work, but for the sake of variety from the separate printing of Baudhayana's account. It is natural that the manuscript used for this separate printing, in Mysore, should be representative of the southern tradition

The history of Baudhayana's pravara-chapter may therefore be represented by the following stemma:



THE BAUDHAYANA LIST

¹ Kane, op. cit. 1, p. 451.

THE OTHER DETAILED ACCOUNTS

The precise position in the Vedic literature of the pravara-chapter attributed by Purisottama to Káryāyana and Laugalsşi is a complex problem, to the discussion of which we shall return below. For the present, we shall consider the text. For this list we have no account preserved which is independent of Purisottama's work, and therefore at first sight the position would seem to be considerably worse than for Baudalyana's list. Nevertheless, the existence of three additional sources which must come ultimately from the same original, namely, the Mānava, the Bodlean manuscript, and the Matsya Purāna account, make it possible to improve the text quite appreciably.

For Purusottama's account, the sources are as already given for Baudhayana

The India Office Library possesses a modern Nagari copy of a pravara-chapter called the Minusca in the catalogue (Keith, no. 4599); the final colophon attributes it to the Maitrayan-sakha in view of the uncertainty surrounding the whole question of attribution of these pravara-khandas, the mere evidence of a colophon must be treated with scepticism; but for convenience the readings of this manuscript have been noted as 'Man'.'

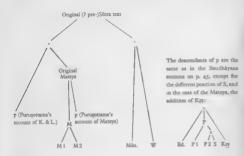
Very closely related to this is the pravaradhyāya in the Bodlean manuscript of the Parišigtas of the White Yajur-veda, of which it forms the eleventh. In the manuscript, the ending of the third parisita and the beginning of the eleventh are missing, the pravara-lasts starting in the middle of the Bhggus. The Royal Library at Berlin possesses a copy of this manuscript in Roman transcription, and Weber, in his Catalogue, has printed the whole of the pravara-chapter from this copy 'because of the importance of the subject-matter, and in spite of the frightful state of the manuscript.' I have perforce depended on Weber's Catalogue for this text, and although it is there available in published form, I have printed it here, together with the Manava, for ease of reference, and also because comparison with the other lists made it possible to restore something even of these appallingly corrupt manuscripts. To avoid begging the question of attribution, I have denoted the readings of the Bodleian text by the letter 'W.'

The Mataya list is preserved by Purusottama, and in the texts of the Puralsa itself. For the latter, I have been able to compare the Calcutta edition of 1876 and the Anandasrama edition of 1970, denoted in the apparatus criticus by 'M1' and 'M2' respectively. I also started to collate the readings of the names in the translation published in the 'Sacred Books of the Hindus' Series, vol. xvii. by 'a Taluqdar of Oudh'. This, however, turns out to be a thoroughly careless piece of work, following the Calcutta edition, or an equally incorrect text, and having no value whatsoever for our purpose. Neither M1 nor M2 is a critical edition, though M2 pretends to be, by giving a list of variants in the form of an apparatus criticus. The agreement between the two is almost complete—so

much so as to give the impression that M_2 has been copied directly from M_1 . This is, however, presumably not the case, since the Calcutta edition is not cited among the sources by M_2 . But it is surprising how frequently M_2 prints the correct reading in a footnote, from one of its manuscripts, but gives in the body of the text the same blunder as M_1 . At all events, it is certain that the tradition of these two is distinct from that preserved by Purusottama.

For the reconstruction of the Matsya's text, one further source is available, namely, the Pravara-dipikā which, we learn from a colophon, was composed by Krsna-sawa, son of Rama-śawa, preserved in an India Office manuscript (Eggeling, no 1779). This is a very old manuscript, undated, but carefully written in archaic Nagari, while the paper is worm-eaten and much vellowed and brittle. It may with safety be conjectured to be at least three hundred years old, possibly more. The date of composition is unknown. Krsna quotes, in addition to a large number of Smrtis, not only Purusottama's work but also the Smrtyarthasāra and the Smrticandrikā. If by the last we can understand Devanna-bhatta's well-known work, the Pravara-dīpikā must have been composed subsequent to A.D. 1200, although how much later remains uncertain. The work commences with the gotra-lists; and, although the source of these is not acknowledged, they have been taken direct from the Matsya Purāna, from which also a number of intervening verses are taken (e.g. the usual formulae, parasparam acaivahyā ṛṣayah parikīrtitah, etc.). The surprising fact, however, is that the source is not the Purana text itself, but the version of it given in the Pracara-manjari. It shows considerable agreement in its readings and lacunac, e.g. the gap of twenty-four names in the Matsya account of the Bharadvajas. Completely conclusive, however, is the case of the Gautamas. These, in Purusottama's text, are given separately for the other lists, but for the Matsya account they are given together with the Bharadvajas, thus coming after the Bharadvaja lists of the others. Krsna gives for the Gautamas a short confused list composed for the most part of gana-names masquerading as individual families, and derived from the other Sutra lists. Then follow a few Bharadvajas, and, finally, the main Matsya list of the Gautamas, succeeded by the Matsya Bharadvajas. It is clear that Krsna, with the Manjari text before him, was puzzled by the apparent omission of the Gautamas in the Matsya account, and, to hide the deficiency, simply manufactured a list from the materials of the Sūtra accounts. When later in the work he came upon the Gautama list proper, he inserted it without comment, probably not realising that it was the list he had previously missed It remains a problem why Krsna should have confined his attention in the main to the Matsya list, when the others were available to him. (Admittedly, a few additional points are added from the other lists in several families.) The only solution which suggests itself is simply that in his piety he thought the Matsya a more reliable source than the Sūtras. In the manuscript each name is given separately, uninflected, with a number. This attempt at

clarity has revealed a quite surprisingly large number of cases where the worddivision has been wrongly understood, and where epithets and so forth have been taken as distinct proper names. By itself, therefore, the work is of minimal value; but in a number of cases it supplies useful confirmation of Purusottama's readings. In the apparatus criticus its readings are denoted by 'Krs'.



The systematic position of the Matsya Purana account of the pravara-lists is beyond question: it has clearly been derived from a Sūtra account which, if not identical, was very closely related to the 'Katyayana and Laugaksi' list as given by Purusottama. That this source was already corrupted is shown by the impossibility in a number of cases of fitting the correct names into the metrealthough the possibility that in some cases the Matsya author distorted names to fit his metre must be borne in mind. The order of the names conforms as closely to the Sūtra order as the metre allows; otherwise minor inversions are admitted-

It will not be out of place to remark here that the state of the Matsya text of the pravara-lists is a notable revelation of the utter lack of trustworthmess of the printed editions of the Purana, and even, to judge by the variants noted by M2, of the Purana manuscripts in general. It is obvious that if we had to depend entirely on the manuscripts of the Matsya for the reconstruction of these chapters the result would be quite hopeless as a detailed account of the gotra system. In this particular case, the external evidence provided by the Sūtras make it possible to give an approximation to the original text; but the Purana tradition itself could scarcely be worse preserved. The present case is therefore

KÄTYÄYANA AND LAUGÄKSI

a solemn warning against the use of editions of the Puranas-especially since most are, even from the point of view of their own manuscripts, quite uncriticalas sources for historical facts, unless there is also available very weighty confirmatory evidence from altogether independent sources,1

The interrelationship, therefore, of the various texts may be shown by the stemma on p. 48.

KĀTYĀYANA AND LAUGĀKSI

The problem in brief is that Purusottama quotes a single list which he attributes to both Katyayana and Laugaksi; whereas the list preserved in the Bodleian manuscript of 'White Yajur-veda Parisistas' (W), which is also ascribed to Katyayana in the colophon, differs from Purusottama's list in several important respects, most notably in the addition of a number of families among the Bhrous. the Visyamitras, and the Agastis Moreover, while W often agrees with K. & L. in the ordering of individual names within the ganas, it often disagrees not only in the order but also in adding or omitting names. To add to the complexity of the problem, the India Office Manava-pravaradhyava agrees for the most part with W and as against K. & L.

Caland² accepted W as being the Katyayana text, and assumed that the list given by Purusottama was that of the Laugaksi School only, that is, the Kathaka text In his apparatus criticus, therefore, 'Katyāyana' refers to W, and 'Laugaksi' to the readings of P1 for K. & L. The question, however, is hardly to be dismissed so simply. Purosottama, for all his shortcomings, is an exceedingly conscientious writer, and it is on the face of it unlikely that he should make such a rash ascription as Caland's view would imply. Moreover, some of Purusottama's remarks make it quite clear that he had before him a manuscript which at least called itself the Katyayana text. Thus, at the end of the Gautama section, he comments that the Laugaksi reading is throughout angirast at, while in the text, according to Katyayana, he gives the normal Sütra angiror at. Completely convincing, however, is the concluding Sūtra of the paribhāsā-chapter. Here the order of the names in the pravaras is prescribed, and Purusottama's text notes that Katyavana alone of all the Sütra writers gives the same order for the Adhvaryu's pravara as for the Hotr's; while the others all state that the Adhvaryu reverses the order of the Hotr's pravara, Laugāksi agreeing with the majority. Now, the Satapatha-brāhmana pointedly gives the prescription for the order of the Adhvaryu's pravara in precisely the same words

¹ The only other Purana which deals with the subject of the gotras would seem to be the amorphous collection known as the Skanda-purana (in the Dharmaranya-mahatmya of the Brahma-khanda, chaps. 9, 21, and 39). The account given is garbled and corrupt, and the author seems to have had at best only a very slight understanding of the gotra organisation. It is at all events clear that nothing of any value for the understanding of the older texts can be obtained from this source. Baudh, Śrauta Sūtra, 111, p. x.

as for that of the Hotr: and the Katvavana Srauta Sutra equally clearly gives the same rule.1 There can therefore be no doubt that Purusottama had before him the authentic Katyayana text. Equally, there can be no doubt that W is not the Kātvāyana text, in spite of its colophon, since it gives the Adhvaryu's pravara in the same order as do the majority of the Sūtras. There is, however, no means of deciding the real origin of W. We may provisionally accept Man as the text of the Manava School, although the occurrence of families foreign to the other lists (except W) and to the Vedic literature generally (for example, Vatsa-purodhasa, Veda-viśvajyotis, Kapotaretas, etc.) make it probable that the text as we know it has been extensively interpolated. It is conceivable that W is a fairly recent plagiarism of the Manava text, although such differences as, for example, the prayara of the Sunga-Saisiris, where Man, gives the last two names of the prayara as Saunga, Saisira (agreeing with K. & L., Matsya), while W gives Kātya, Āthīla (agreeing with Apastamba, Āśvalayana), would seem to be true variants. Nevertheless, the agreement between the two is remarkably close, although both have admittedly suffered badly at the hands of copyists After the Angirases, they both give the remaining gotras in the order Viśvamitras. Vasisthas, Kaśyapas, Atris, Agastyas; whereas the other Sūtras (and the Matsya) have the order Atris, Viśvāmitras, Kaśvapas, Vasisthas, Agastvas.

A number of definite errors is shared by K. & L., Man, and W, as well as by the Matsya, and it is certain that the text was corrupted very early in its history. An interesting example is the family which appears in Baudhāyana, Evaluaţina, and Apastamba as Sraumata-Kamakāyana (among the Viśvamitras) but is given by Man, W, K. & L., and the Matsya unanimously as Saumuka-K. (which has further been corrupted by W to saumriga-). In view of such cases, it is highly probable that the common ancestor of these four lists must be assigned to a period later than the other Sūtra lists, when the names given in the lists were no longer current. This would imply direct borrowing of the text of one School by another. In fact, we may consider this borrowing to be established in the case of the Kāryāyana and Laugaks Schools, since, however surprising such a thing may be between a Black Yajus School and the White Yajus, the alternative would be to assume that the original of the lists, complete with the individual subfamilies, was originally composed before the Vājasaneyi schism. Such a theory, though not impossible, is on the whole rather improbable.

INTRODUCTION

PĀNINI AND THE GANA-PĀTHA

Panini, as is well known, gives a detailed and intricate set of rules for the formation of gotra-names by means of the suffixes -i, -ya, -öyana, -öyani, etc. For the purpose of his grammar, he defines the term gotra as apatyam pautra-prabhrti gotram, 'that is to say, 'a gotra is a man's descendants from the grandson onwards'. But if a member of the first filial generation is still allwe, the grandson's generation is technically called yuran,² and different rules are prescribed for the derivation of the yuran-name from that of the grandfather. There are several indications that Pāinii knew a pravara-list, which may of course not be one of those which have come down to us. Thus, for example, 4. 1. 102 teaches the forms Saradvatāyana and Saunakayana in the sense of a Bhrgu and a Vatsa respectively; in other cases the forms are Saradvata (cf. the Gautamas), and Saunaka (a separate gana of the Kevala Bhrgus). Again, 4. 1. 108 prescribes the form Vatandya for an Āngirasa, but otherwise Vātanda (cf. the Viskāmitras).

Even more striking are the correspondences between the pravara-lists and the lists of the Gama-pāṭha. The most outstanding case occurs in the gama-akṣādi, where the forms 'Bharadvāja'yana in the sense of an Ātreya', and 'Ātreyāyana in the sense of a Bharadvāja' are prescribed. Both of these forms appear in the pravara-lists under the families indicated by the Gama-pāṭha.

Both the text of Panni and that of the Gana-pātha therefore supply us with very valuable evidence in a number of cases for the reconstruction of the text of the pravara-lists. It can scarcely be supposed that the text of the Gana-pātha as it has come down to us is completely free from error, but it is incomparably better preserved than that of the pravara-lists, and constituting as it does a completely independent source, it possesses a very high value in those cases, unfortunately few, where its evidence can be adduced.

For a fuller discussion, see Brough, JRAS (1946), pp. 41ff.

In translating Purusottama's own somewhat verthose text, I have tried as far as possible to spare the reader's patience by condensing much of the repetitive material, and by omitting entirely a large number of verses, which, as being merely extravagant laudations of the Sütra-authors, or else simply repetitions in verse of what has already been stated in prose, add nothing of value to our knowledge of the system of gotra and pravara.

 $^{^1}$ SB 1. 5. 1. 10; KSS 3. 25; see below, p. 75. This is clearly an instance of the reforming zeal of the Vajasaneyina.

^a The B-group of manuscripts for the Baudhäyana list, however, has the order Atris, Kaáyapas, Vasişthas, Viávāmitras, Agastyas.

THE GOTRA-PRAVARA-MAÑJARĪ OF PURUŞOTTAMA-PAŅDITA

GOTRA-PRAVARA-MAÑJARĪ

INTRODUCTION AND SUMMARY OF CONTENTS

He who marries the daughter of a man of his own gotra or pravara is to be subjected to the same punishments and penances, etc., as one who sins with his mother; and he begets on her a son who is a Candāla by caste.¹

But if a man in ignorance marries such a girl and has intercourse with her, the wife ought to undergo a Lunar penance, and if she conceives, the offspring is not defiled, and is said by the sages who are expert in gotra matters to belong to the Kasyapa gotra.

When the man has performed the Candrayana penance, and has expelled his sin, then husband and wife should together serve one another all the days of their life, showing mutual respect, like mother and son.

Those who do not know the gamas of their own gotra- and pravara-seers and those of others, must be held to fall into great sin, but those who know this distinction dwell in the world of Brahmā.

And since it is difficult to grasp the gotras, which number three kofis, I have therefore undertaken this 'Cluster of buds' (manjurt) which has as its fruit the understanding of all the gotras and pravaras of everyone. May this 'Cluster', blossoming with gotras and having understanding of the pravaras as its fruit, be an oblation of flowers among the lottus petals which are the feet of the wise men who know all things and are learned in the Vedas.

In this work, therefore, by the favour of Siva and of my teacher, I shall explain the pravaras of the three varyar to the best of my instruction and knowledge, for the sake of aiding those who are lacking an learning or wasdom. Thus, I shall explain the nature and enumeration of the gotras, the rules concerning sameness of gotra and membership of two gotras, and the prohibition of marriage in that case, the nature and enumeration of the pravaras, cases where there is doubt as to pravara, the rules concerning sameness of pravara, and the prohibition of marriage in that case; citing at every point what can be learned in the pravara-chapters of such Kalpa-Sūtra authors as Baudhayana. Apastamba, Satyassadha, Kundina, Bharadwaja, Laugaksi, Katyayana, and Āšvalayana; the authors of the Matsya Purāna, etc.; of Epics such as the Bhārata, of Smits such as Manu, etc.; according

tapah irutam ca yonii cety etad brahmanakārakam; tapahirutābhyām vo hīno jātibrāhmana eva sah.

But to give the impression of 'a Candala by birth alone' is somewhat inept, and no doubt the difficulties of the metre must be blamed. For this stigma, cf. below, p. 62.

¹ Jäticandäla is a somewhat awkward formation. The model is clearly the common jätibrähmana, a Brahman whose sole qualification as a Brahman is his birth; cf. Mahābhāṣya, i. 411:

to the traditional interpretation of the commentators on each of these authors.

In these works, the authors of Kalpa Sūtras, Puranas and Smrtis teach their potra- and prayara-sections in one and the same order. That order, which we also shall follow in our exposition, we shall first index here, for the assistance and easier understanding of unlearned Brahmans.

Chapter I

First of all comes the section dealing with General Rules (paribhāsā), containing all the arguments relating to the prescriptions and duties connected with corra and prayara; and in this section there are quotations prescribing gotras and prayaras and their enumeration, from the Taittirivas and other directly revealed śākhās of the Vedas.

Chapter II

Thereafter is taught the section dealing with the enumeration of the gotras and pravaras of the Bhrgus; the gotra-ganas that are taught are:

Vatsas	Sunakas
Bidas	 Mitrayus 1
Arstisenas	Vainyas, etc.
Washing	

And according to the ganas, the pravaras and their enumeration are taught.

The three ganas, Vatsa, Ārstisena and Bida, are forbidden to marry with each other and within their own gana. The others, from Yaska to Vainya, may not marry within their own gana, but are permitted to intermarry with all the others already mentioned and to be mentioned hereafter.

Chapter III

Next come the sections dealing with the gotras and pravaras of the Angirasas, in three divisions, viz. Gautamas, Bharadvājas, and Kevala Āngirasas.

1. The following are taught as the manifold ganas of the Gautamas:

Ayasya Gautamas	Somarājaki Gautamas
Aucathya Gautamas	Vāmadeva Gautamas
Ausija Gautamas	Brhaduktha Gautama
Rahagana Gautamas	

And corresponding to the ganas the pravaras and their enumeration are taught. No intermarriage is permitted between the several ganas of the Gautamas.

2. Next, Bharadvājas. And among the ganas of Bharadvājas are the following:

Kevala Bharadvājas Sunga-Saisiris, who belong to two families? Rksas Kanis Gargas, etc.

¹ Ed. mitraywoā(h).

² dvyāmusyāyaņa.

And corresponding to the ganas the prayaras and their enumeration are taught. No intermarriage is permitted between the several ganas of the Bharadvajas.

2. Next, the Kevala Angirasas. The ganas are:

Harita Kutsa Samkrti Kanyon Visnuvrddha, etc. Rathitara

And corresponding to the ganas the pravaras and their enumeration are taught. Among these, Haritas and Kutsas do not intermarry one with the other,1 Kanvas and the rest are permitted to intermarry.

Chapter IV

2-4]

Next come the gotras of the Atris. Among these the ganas are:

Kevala Atris Vädbhutakas* Gavisthiras Arithia Putrikāputras, etc.

And corresponding to the ganas the pravaras and their enumeration are taught No intermarriage is permitted between the several ganas of the Atris.

Chapter V

Next, the gotras of the Viśvāmitras. Among these the ganas are:

Devaratas Dhanamiavas Raulenalena Aghamarsanas Lobskas Püranas Lohitus Indrakauáikaa Seaumatea. Äiävanas Renavas,3 etc. Katas

And corresponding to the ganas the pravaras and their enumeration are taught. No intermarriage is permitted between the several ganas of the Viśvāmitras

Chapter VI

Next, the gotras of the Kasvapas. Among these the ganas are;

Nidhnivas Rebbas Śāndilas Laugäksas,4 etc.

And corresponding to the ganas the pravaras and their enumeration are taught No intermarriage is permitted between the several ganas of the Kasyapas.

¹ Both are comprehended under the Yauvanāsva gaņa. See the lists given below, pp. 121, 127 2 Ed. värbhütakä.

2 Ed. revana.

4 Ed. logaksā.

c1

SUMMARY OF CONTENTS

Chapter VII

Next, the gotras of the Vasisthas. Among these the ganas are:

Kevala Vasışthas Upamanyus Parāśaras Kuṇḍinas Samkrtis.¹

And corresponding to the ganas the pravaras and their enumeration are taught.

No intermarriage is permitted between the several ganas of the Vasisthas.

Chapter VIII

Next, the gotras of the Agastia. Among these the gotra-ganas are:

Idhmayāhas Sāmbhayāhas Somayāhas Yajñavāhas Māhendras Paurnamāsas.

And corresponding to the ganas the pravaras and their enumeration are taught.

No intermarriage is permitted between the several ganas of the Agastis.

Chapter IX

Thereafter, the pravara of Kṣatriyas, their own, and (the rule as to) the pravara of their purohita.

The fact of non-intermarriage between Kṣatriyas and the gotras and pravaras of their purohitas is not taught, since the term (gotra) has no validity in their case, and in the absence of that validity there is no occasion for the prohibition.²

Thereafter, of Vaisyas, just as in the case of Ksatriyas -their own pravara, and that of their purphita.

[Chapter X. The topics which constitute this chapter are omitted from the summary. They are: cases where the gotra is not known; sacrificial applications of gotra, etc., marriage within the mother's gotra.]

Chapter XI

Then come sections on the Mūnava-pravara, common to all the (three) varnas. In these sections is given the Mūnava-pravara of one ryi-name, belonging without distinction to the three varnas.

Chapter XII

And finally are taught the concluding sections of the work, which demonstrate the fruits attained by the study of the pravara-chapters by those who know the truth concerning sameness of gotta and pravara—comparable to the study of the Veda by those who know brahman—viz. the attainment of the world of Brahmā. And with this the pravara-chapters come to an end.

¹ Cf. sbove, p. 57, among the Kevala Ängirasas.

Within the ganas which have been classified in this index of chapters, it must be known that the number of gotras, the names and series, which occur in any one gana, are all classified according to the order of the Stirta texts. Similarly, the enumeration of the pravaras, with their division into five, three, two and one rgi-name respectively, must be known according to the order of the Stirta texts.

Thus, all that is to be said in this work has been here indexed, to satisfy

curiosity, and to make things easier to grasp.

In this work then I shall first explain the Sütras given in the Great Pravarachapter of Baudhayana, quoting it in extenso to the end of the first chapter; thereafter quoting and explaining the Sütras of Apastamba, etc.

[•] So P2; Ed. omits the words 'and in the absence...prohibition'; while P1 gives the rule only in a marginal correction and by the unfortunate omission of the words na and prapriablacau reverses the sense. Cf. however below, pp. 109-6.

¹ Read tatră prathamādhyāyaparisamāpter. În other words, a complete chapter at a time will be quoted, before the other Sütras are cited for comparison.

CHAPTER I

GENERAL RULES

A. Baudhāvana

1. Now therefore we shall explain the pravaras.

We shall here explain Baudhāyana's section in accordance with the views of the commentary called the Amala-bhāsva.1

(In the Śrauta Sūtra) the four types of srauta sacrifice have been explained, viz. isti, soma, animal, and darvihoma sacrifices, beginning with the New- and Full-Moon Sacrifices and ending with the Sattras; and the choosing of the ārseya has been prescribed as a part of these rites. Thus, in the Taittiriyas, in the New- and Full-Moon Sacrifices 2 'He chooses the one connected with the rsis (arseyam);3 he does not indeed depart from the relationship (with the rsis), and so it conduces to continuity. He chooses from the remote end the nearer ones; therefore the Fathers, from the remote end the nearer ones, drink in order before men.'

So, too, the Brāhmana-passage of the Vājasanevins which prescribes the 'choosing of the rsi-formula' (arseyavaranam) in the New- and Full-Moon Sacrifices:4 'Next he recites the pravara of rst-names; he thus makes him known in this matter to the rsis and to the gods, with the thought, "Of great power is he who obtained the sacrifice". It is for this reason that he recites the pravara of rsi-names. He recites the pravara from the remote end hitherwards, for from the remote end hitherwards a lineage is propagated. He thus also conceals him from (the wrath of) the Lord of the Elder One. For here (among men) the father comes first, then the son, then the grandson. Therefore he recites the pravara from the remote end hitherwards.'

So, too, one may quote elsewhere, śākhā by śākhā. Thus certain subordinate sacrificial directions are given in the matter of gotras, as: 'In the case of Vasisthas and Rajanyas the concluding verse (of the Samidhenis) is "Thou, O Varuna", but "Pour ye the oblation" in the case of the other gotras.' So also 'The second fore-offering is to Narásamsa in the case of the Väsisthas and Sunakas, to Tanunapat in the case of the other gotras.' So also: 'At the Jyotistoma the Brahma-priest is a Väsistha.'7 So also, the kindling of the fire according to

the (ancestral) rsi (vatharsyadhānam) is prescribed for the Bhrgus with the words: 'Of the Bhrgus thee, of the gods (O lord of the vow, I kindle by means of the vow)', and for the Angirases with the words: 'Of the Angirases thee, of the gods.' So also: 'In the case of the Jamadagnis the cake is divided into five portions, but in the case of the other gotras, four.'2 And at the Rajasūya: 'The Hotr-priest is a Bhargava.'3 Also at a Soma-sacrifice: 'He gives gold to the Atreva first, or second, or third.'4 And so one may quote from one place after another

Moreover, all the authors of law-books, considering that unmarried males, like those who have not established the sacred fire, or who are fallen (from caste), are not capable of performing religious rites, have ruled that marriage and non-marriage are to depend on gotra and pravara. As Yajñavalkya says:5 'One should marry a woman who is free from disease, who has brothers, and who is not born in the same Ārsa-gotra.' In this verse asamānārṣajām means 'born of a man who does not have the same pravara', and asamanagotrajām means 'born of a man who has a different gotra'.6 Apastamba says:7 'A man should not give his daughter to one of his own gotra.' Gautama says:" 'Marriage is with persons having different pravaras.' Gautama, moreover, considering that to approach sexually a woman of one's own gotra is morally equivalent to violating one's teacher's wife, says. " Sexual relations with (the wife of) a friend, a uterine sister, a woman of one's own gotra (the wife of a pupil),10 one's daughter-in-law, or a cow, are all equal to violating one's teacher's wife."

Baudhayana says. 11 'He who goes to a woman of his own gotra must perform the Candrayana penance.'

Yama says: 12 'The offspring of a celibate ascetic who has intercourse with

1 ApSS 5, 11, 7. Chentral Rao carelessly refers the passage to TB 1, 1, 4,

In Pr. Pa only.

⁹ TS a, s, 8,

^{*} The whole of this paragraph down to here is found in P2 only; Ed. and P1 start with the words bandhor eva naity, etc. 4 SB 1. 4. 2. 3-4.

^{*} ApSS 21, 2, 4-5; 24, 11, 15, The mantras are at TB 3, 5, 2, 4, * ApSS 21, 2, 6-7; 24, 11, 16 Cf ASS 1, 5, 21, BSS pr. 54, SSS 1, 7, 3, all of which give a bigger list of those who use the Nārāsamsa, and see Weber, ISt x, p. 88, JRAS (1947), p. 80. 1 Cf. TS 3. 5. 2; BSS 2. 3.

^{*} Cf KSS 1 9 3 4 Rudradatta commenting on the ApSS 2 18 2, refers the present pussage to the Satra of Satvasadna Yajinka Deva's commentary to Katvavana quotes from a smrtt which mentions also the Vatsas, Bidas, and Ārstisenas as pañcâvatimah. So, too, Smrtyarthasāra, These are of course considered as Janiadagnis, according to the most prevalent view. \$B1 7.2 8 mentions the fivefold cutting with disappraval, without, however, attributing it to the Jamadagnis, saving that the fourfold is approved among the Kuru paficalas. Cf. Eggeling, SBE x11, p. 1921 . and see also ApSS 8. 15. sff.; Hillebrandt, Ritualliteratur, p. 98.

⁴ ApSS 13. 6. 13. Ed. misquotes ca instead of va. The payment of gold as a sacrificial fee to the Atrevas is frequently mentioned Cf MS 4. 8 3, 11. 1 = KS 28 4, PB 6. 6, 11; JamB 1. 80, VaitS 21 25 See Weber, ISt x, pp 383 4. An Atreva should be the first to receive a sacrificial fee, Gopatha B 1. 2, 17.

⁵ Yājā.Smṛti 1. 3. 53. The Mitākṣarā also takes ārṣa as a noun=pravara, This explanation (taking drsa as a noun) is probably wrong. Cf. p. 7 above,

GautDhS 4. 2. Max Müller (Hist. Sansk, Lit. p. 387) wrongly attributes it to ASS, where, however, the passage is spurious.

¹⁰ Ed. omits this phrase.

¹¹ BSS pr. 54, which, however, zends caret for huryāt. Cf. BDhS 2. 1. 38.

¹⁸ I have not been able to trace the sources of this and the following quotations.

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a woman; and he who is begotten by a Sudra on a Brahman woman; and the son of a woman who has married a man of the same gotra: these three are held to be Candalas.'

Similarly, in another smrti: 'The offspring of a celibate ascetic who has intercourse with a woman; and he who is begotten by a Sudra on a Brahman woman: know that these two are Candalas; and likewise he who is born from the same gotra.

So too: 'He who marries the daughter of his mother's brother; or a woman of his mother's gotra; or a woman of the same pravara, should leave her, and perform the Candrayana penance.'s

So, too, in dealing with the Śraddha, Āpastamba says:3 'One should entertain those who are not related by blood (yont), gotra, mantras,4 or by the fact of their being pupils.' And see too, other passages in the smrtis passim.

(And this study is an important matter,) since the afore-mentioned sacrificial occasions and ritual acts such as marriage, etc., are dependent on a knowledge of the facts about gotra and pravara; and since in the absence of this knowledge complete and utter destruction is entailed, because of the loss of Brahmanhood which is resultant on sins such as violating one's teacher's wife, or producing children who are Candalas,

And because the number of the gotras is measured at three kofts-like the number of dust of the earth, or the stars in the sky-Baudhayana shows the difficulty of knowing the subject by pointing out the number in the following stanza:5

'Of the gotras there are thousands, millions, and tens of millions; but the pravaras of these are forty-nine, as the rai-names show.'s

Since the three numerals in this stanza, thousands, millions, and tens of millions, are all in the plural number, there turn out to be three kofts (thirty million) of gotras.7 Therefore immediately after the previously completed Ritual-section, in order to impart the knowledge which is in fact required in that section as to gotra, and non-marriage in the case of identity of gotra and prayara, 'Therefore', he says, i.e. because of this, 'we shall explain the prayaras', since in the absence of this word, the heading-rule, namely, that what follows deals with ritual, would not be applicable, because these pravaras have not been spoken of in the Ritual-section. This is the explanation of the words 'Now therefore'.1

We shall explain the pravaras. The pravaras of all Brahmans who have established the sacred fire, and who belong to several thousands, millions and tens of millions of gotras, related in branches and secondary branches in the line of their family descent (vamsa) from the seven rsis with Agastya as the eighth, as shall be shown in the sequel -these bras ares are the especial supplications (prakarsena varanām),2 i.e. the prayers (prarthanām) as made by each several individual to the Ahavaniva fire, called the Oblation-bearer, by reason of its being related to the seven rsis and Agastva either as descendant or as being like them.

And these pravaras are prescribed in two different forms for the Hotr and Adhvaryu respectively. In the case of the Vatsas, for example, that of the Hotr is a five-rsi pravara: 'O Bhargava, Cvavana, Apnavana, Aurva, Jamadagnya.' In this pravara, information is given to the Ahavaniva fire by means of the names of five seers of Vedic hymns who are famed among the gods. Thinking 'Thus informed, and not otherwise, will the fire bear the oblation to the gods', the Hotr invites (crnite) that fire, i.e. supplicates it (prarthavate). So, too, with the same five Vedic seers, but in reverse order of descent from the seven rsis and Agastva, by reason of its likeness to them, the Adhvaryu invites, i.e. supplicates, the same Abavaniya fire, as: 'Like Jamadagni, like Urva, like Apnavana, like Cyavana, like Bhrgu,' The meaning of this is, 'Just as Jamadagni and the rest, because of being known to the gods by reason of their fitness, and the fact that they offered acceptable food at the sacrifice, were therefore fit persons to cast their oblations for the gods into thee, so also this sacrificer, as a Vatsa, and therefore a descendant of theirs, and as standing in the place of a father to thee, since he kindled thee,4 is likewise fit to cast the oblation into thee.' And in the pravara of the Adhvarvu this same Thavaniya fire is invited, i.e. supplicated And that this is in fact the correct explanation of the word pravara is shown by the Samidheni-verses, whose purpose is to bring forth the fire, and by the Brāhmana passages which prescribe the pravara. Thus, in the Samidhenis, the verses: 'We choose Agni as our messenger', 'Choose ye the Oblation-carrier', etc.,5 show that the Ahavaniva fire is the object of the pravara, since Agm, the fire, is given in the accusative case. The Brāhmana-passage of the Taittiriyas dealing with the pravara in the New- and Full-Moon Sacrifices which explains this mantra makes the meaning clear 6 'Now there are three Agnis, the Oblationcarrier of the gods, the Offering-carrier of the Fathers, the Raksas-companion

¹ ārūdhapatitāpatyam: so interpreted by Abhinava-Mādhava, Gotra-pravara-nirwava, 90 (in Chentsal Rao's compendium, Principles of Pravara and Gotra, p. 353).

Attributed by the medieval nibandhas, Sayuskara-kaustubha, Nirnaya-sindhu, to Sata-

^{*} ApGS 21. 2; cf. ApDbS 2. 7. 17. 4.

⁴ Oldenberg, SBE xxx, p. 292, explains 'such as his teacher or his pupils'; but the meaning may be wider, 'belonging to his own Vedic iākhā'.

⁶ The clumsy expression ridarianat may be a reminiscence of Yaska's etymology, riv darianat,

⁷ Cf. below, p. 204. Note that Purusottams takes arbuda to mean ten millions (=koti). instead of its usual sense of a hundred millions.

¹ The point is that atah is to have its sense of 'therefore', and not, as one might expect, 'from this point onward', since this latter sense might be taken to mean that a new and unconnected section was starting.

³ In the usual etymological manner, pra- is explained by prakarpena.

^{*} The widden form of the Flotr's prayars, and the suffix -pat of the Adhvaryu's. 4 This seemingly artificial explanation is probably very old, cf. VS 35, 22: 'Thou wert born

from this man (at the Agnyadhana), O Agni...may he be born again from thee.' # TS 2. 5. 8.

^{*} TB 3, 5, 2,

of the Asuras. These here recite, "Me will he choose, me"; "Choose ye the Oblation-carrier", he says; he thus chooses the one which is of the gods; he chooses him as being connected with the rjii; he does not depart from the relationship (with the rjii); and so it conduces to continuity.' Here, too, since the words 'Oblation-carrier', the one,' connected with the rjii; are all shown in the accusative case, we understand that it is Agni, the fire, who is to be chosen.

So, too, the Brahmana-passage of the Vajasaneyins which deals with pravara clearly exhibits the same meaning:2 'Next he chooses the one connected with the rsis; and thus he makes him known in this matter to the rsis and to the gods. thinking. "Of great power is he who obtained the sacrifice"; he therefore chooses the one connected with the rsis.'3 The meaning is: 'The fire is connected with the rsis because it is produced by the sacrificer, and the sacrificer is a descendant of the rsis; that fire he chooses.' And in case there is doubt as to why he does so, the author adds the reason: 'He makes him, i.e. the sacrificer, known to the rgis and to the gods, thinking, "Of great power is he who obtained the sacrifice"." Since, then, the pravara has this purpose, he therefore chooses 'one connected with the rsis'. Therefore, as far as the end of the pravara-chapter (one must understand that) the Ahavaniya fire is the object of the supplications by the pravaras of the Hotr and of the Adhvaryu, as being connected with such and such Vedic seers, as descendant, or like them. The especial supplications of the fire, according as they are distinguished by various Vedic seers to the number of one, two, three, or five, are called 'one-rsi pravaras', 'two-rsi pravaras', 'three-rsi pravaras', and 'five-rsi pravaras' (ekārṣeyapravara, etc.) respectively. But the explanation that pravara means the choosings (pravaranam) of the rsis who are Vedic seers themselves, is not to be accepted.

But the objection is here raised, that if this explanation of the word pracara is taken, there are many Sütras (which are to be quoted below) which contradict it. For example, all the authors of Sitras will be quoted as saying 'The Adhvaryo from the near end chooses the more remote ones, the Hort from the further end the nearer ones' Now here (the objector says), the Vedic seers themselves, the 1918, one, two, three, or five in number, are taken as the object of the choosing, because they are given in the accusative case (hrdhein, arracah), and the Ahavamya fire is not. So, too, 'He chooses the Hort who is seated with knees raised, with the words, "Agni the god is Hotr, may be sacrifice to the gods".' Here, too, it is not the fire but the Hotr who is understood to be the object of the choosing. How then is there not a contradiction, so to speak, in this matter?

4 ApSS 2. 16. 5. Grdhvam in Ed. is misprinted for Grdhvajimm, devanam for devo.

To this we reply: this is the objection of a man who does not know the context, For all the authors of Sūtras, immediately after saying: 'The Adhvaryu from the near end chooses the more remote ones, the Hotr from the further end the nearer ones', at once go on to give the pravaras of the Hotr and of the Adhvaryu; 'The Hotr chooses, "O Bhargava, Cyavana, Apnavana, Aurva, Jamadagnya"; the Adhvaryu, "Like Jamadagm, like Crva, like Apnavana, like Cyavana, like Bhrgu".' Now here there is no question of taking the rsis as the object of the choosing, since they are designated by a derivative form (taddhita); and in the case of the Adhvaryu's pravara, by use of the suffix -vat, meaning 'like NN,'. Therefore, to show that here, too, the fire must be pronounced the object of the choosing, we shall explain these sentences, so that there may be no inconsistency between what goes before and what comes after, or between one Sütra and another. 'The Adhvaryu chooses from the near end the more remote ones'from the near end, i.e. from the point of view of the sacrificer, having recited the names (samkirtya) of the remote rsis in the form 'like NN., like NN.', he chooses the Ahavaniya fire, because of its likeness to them Similarly: "The Hotr from the further end the nearer ones'-here too, 'having recited the names of these rsis', the Hotr chooses the Ahavaniya fire, because of its relation to them as a descendant. In both cases the fire is to be understood. 'The Hotr who is seated with knees raised 11 in this context the Ahavaniya fire itself is designated the Hotr.³ How is this?—because the rest of the sentence goes on: 'Agni the god is Hotr, may he sacrifice to the gods.' And a Brahmana-passage also shows the Thavaniya fire spoken of by the word Hotr;3 "Agm the god is Hotr", he said; he chose him who is of the gods. Thus the gods were victorious.' Thus the meaning of the word pravara is as we have explained it above.

And, moreover, these pravaras are either the same or different, the former where the Vedic seers, the pis, are the same in name, number and order; and those who pronounce them are called 'men of the same pravara' (camāṇapravarāh)—as for example in the case of the distinct gotras of the Sāvarṇis, Jivantis, Jalwis. httsavanas, Varrohityas, Avatas, Vlandus, Mandayas, Pracinayogyas, Markandeyas, etc., since they all have the same pravara, viz. 'Bhargava, Cyāvana, Āpnavana, -Aurva, Jāmadagna'. the men belonging to these gotras are 'men of the same pravara' 'Similarh with all the others. But 'men of different pravaras' are those whose pravaras differ in names, number, or order, in any one of these three ways, in two of them, or in all three.4

In this first sutra, then, the required explanation of all the pravaras without exception is promised.

¹ drieyom traite. On this, and the following quotation from the Satapatha-br., see above, pp. 14ff. The latter, however, is rendered here as Purupottama seems to have taken st. 2 SB 1.4.2.3 = 1.5.1.1.0.

³ The phrase wheal follows here in the edition reads: "This Brikmana-passage prescribes the Adhvaryu's pravine," This looks like an undercurante attempt on the part of a later interpolator to take Purusystima to mak. But in fact the SB uses assessed of words to prescribe both pravants, are furusystimal baself notes, below, p. 27.

¹ Here, too, Ed. hus ürdhvam.

² Purusottama overstates his case. There is no doubt that the human Hot; is chosen as well as the fire.

³ TS 2. 5. 11. ⁴ Here again sufficiently differ

⁴ Here again the case is overstated, 'Different' pravaras on this definition are not always sufficiently different to allow intermarriage. Cf. sūtras 10 and 11 below.

2. The parties are those of the Seven Rsis with Agastya as the eighth,

All the Brahmans whose pravaras are here promised are 'parties' of the seven rpis, viz. Viśśamitra, Jamadagni, Bharadvāja, Gautama, Atri, Vasiṣṭha, Kaśyapa, with Agastya as the eighth. 'Parties' (pakṣa), 'Families' (caṃia), 'Divisions' (carga), and gotras all have the same meanine.

The objection is raised: 'Why are the parties of Bhrgu and Angiras not given here? For these also are later to be named alongside the seven rpis.' To this we reply: they are not named here by way of making a distinction, because Bhrgu and Angiras do not belong to the seven rpis, as indeed is shown by the specification of the seven rpis, and because the specification of the parties of Bhrgu and Angiras is justified otherwise.

- Three parties of the Bhrgus, viz. Vatsas, Bidas, and Ārṣtiṣeṇas, have fixe-ṛṣi
 pravaras.
- Likewise four of the Angirases, viz. Kaumandas, Dirghatamas, Rauksāyanas and Gargas.
- 5. The Gargas have a three-rsi option.
- In the party of Viśwamitra, the Pūraņas have a two-ṛṣi prawara; the Śunakas and Vasiṣthas a one-ṛṣi prawara.
- 7. The others from here on have threefold pravaras.

All others except those already enumerated, from Vatas to Vasistha, that is, the others from Vitahavya to Agastya, to the number of three kopts, of whom we shall tell in the sequel, have three-rsp pravaras. That this is the meaning is seen from its being expressed otherwise in other sitras. A choosing by means of three is a 'threefold choosing' (tripravarah); those who have this are thus tripravarah, i.e. trypresyapravarah, men whose pravara consists of three risnames. This is the meaning, as is seen from the mention of these, i.e. men whose pravaras have one, two, three, or five rpi-names respectively (chârţeya, etc.) in other sitras. Both these matters we shall tell in the sequel.

 Among these the Bhrgus and the Angurases make a 'separate marriage' (bhinnavivāha), but not if the majority of the rşi-names should be identical. This is the view of Baudhāyana.

Of this sutra two explanations are given. The first is as follows: among these gotras which have been enumerated, the Bhrgus and Angirases, with the

¹ The manuscript tradition of the Baudhäyana Sütra points to Dirghatama- as the name here; cf. Caland, pp. 4.15, 4.26. There is little doubt, however, that the correct form is Dirghatamas-a The difficulty is, of course, the expression tribrance is that it first sight might be taken.

mean 'men who have three pravans', instead of 'three pis in their pravans'. In medieval times, it is true, pravara came to be used to denote a single pravarary; thus: 'The pravarss are A, B, a and C', where the Stirn-usage would be 'the pravars is A, B, C'.

exception of the Jamadagnis, Gautamas and Bharada'ajas, although not separate masmuch as they are Bingus and Angirases, nevertheless make separate marriage. A 'separate marriage' is one where the man and his marriage(-choice) are separate (as to gotra). Thus the meaning here is—just as men belonging to the parties of the seven rgis and Agastya are separate one from the other as regards gotra, and leave their own party aside and contract marriages with other parties, i.e. with separate gotras, so also the Bhrgus and Angirases (with the exception of the Jamadagnis, Gautamas, and Bharada'ajas), that is to say, the Vitahavvas, Sunakas, Mitrayuvas, Vainyas, Haritas, Kutass, Kaṇvas, Rathitaras, Mudgalas, Viṣ-ṇuvrddhas, etc., even though not separate (as regards gotra) since they are Bhrgus and Angirases, leave merely their own gana aside, and form marriages even with other ganas of the Bhrgus and Angirases.

The alternative explanation is to make the word-division of the sūtra blirgeangiraso. blinimasvalihum kureate, i.e. 'the Bhrgus and Angirasses make a "noi-separate" marriage. This means that the Bhrgus, though 'not separate' marriage even with members of other Bhrgu-ganas. A 'noi-separate' marriage even with members of other Bhrgu-ganas. A 'noi-separate' marriage means one between those who are not separate (as regards gotra). Similarly the Angirasses. Here, since Bhrgu and Angiras are not included among the seven rise, and do not have the gotras which belong exclusively to the parties of these rise, there is no question of 'belonging to the same gotra', and consequently marriage between their ganas is not blameworthy. For they have neither the same gravaras nor the same gotras. Thus the present sūtra allows for the intermarriage of the Bhrgus one with another, and of the Angirases, masmuch as they are not included among the descendants of the seven rise.

Here he gives a limiting condition: 'Not if the majority of the rpi-names should be identical.' In the case of men with five rps in their pravaras, three constitutes a majority, as for example in the case of the Arştişepas and the Bidas. In the case of men with three rps in their pravaras, two constitutes a majority, as for example in the case of the Haritas and Kutsas. Those of the Bhrgus and Angirases who are in neither of these two cases contract marriage one with another.

The word Bandhāyana is included in the sūtra to do honour to himself, just as in the Jaimmya Sūtrasi.³ 'The view of Jaimmi is, a procedure apposite to one ceremony should be negatived, where its application would bring into operation a rule apposite to another ceremony'—here the word Jāimim is used for a similar reason. The word iti marks the end of the chapter.

a Pürva-mimärpsä, 12. 1. 7.

Bhārgava, Cvāvana, Āpnavāna, Ārṣṇṣeṇa, Ānūpa', and 'Bhārgava, Cyāvana, Āpnavāna, Aurva, Banta'.

This is not a very happy example, since most of the lists give these two families identical pravaras; and in Apastamba, where they differ, only one name coincides.

 Now, the Adhvaryu chooses from the near end the more remote ones, the Hoty from the far end the nearer ones. This prescription is applicable to both throughout.

Immediately after instruction in the duty of prayara, he gives the order of succession in the words 'from the near end the more remote ones', for the reason that only when the order of succession is known is it possible for the Hotr and the Adhvaryu to perform the choosing of a number of Vedic seers, i.e. the supplicating of the fire. The meaning is: from the near end, i.e. from the sacrificer, having recited in order the names towards the more remote ones who are not separated from the founder of the family (mūlabhūta rsih) by any interposing hymn-composers, he chooses, i.e. supplicates, the Ahavaniya fire as being related to these seers by likeness, saying: 'like NN., like NN.'-as in the case of the Vatsas: 'Like Jamadagni, like Crva, like Apnavana, like Cvavana, like Bhrgu.' 'The Hotr from the far end the nearer ones': from the far end, i.e. starting from the rsi who is the founder of his family, he recites the names of the Vedic seers who have come after, in the inverse order to the pravara of the Adhvaryu, and supplicates the same fire, as being related to these as offspring, e.g. 'O Bhargava, Cyavana, Apnavana, Aurva, Jamadagnya ' Being thus supplicated by both, the fire comes to know the fitness of the sacrificer, and will give his oblation to the gods. Just as in the case of choosing, i.e. supplicating, the priests who are members of the sacrificial ritual, these priests when supplicated by the sacrificer will perform the members of the sacrifice, so, too, in the case of the choosing, i.e. supplicating of the fire by the Hotr and the Adhvaryu, the fire when supplicated by them carries the oblation to the gods. This difference in the orders of succession in the pravaras of the Hotr and the Adhvaryu is to be applied everywhere, as far as the end of the pravara-chapter.

10. In the case of coincidence of two rpis, there is no marriage of those who have three rpi-names in their provaras; in the case of coincidence of three rpis, there is no marriage of those who have five rpi-names in their pravaras; marriage is with persons having different pravaras.\(^1\)

It has already been said above: 'The Bhrgus and the Angirases make a "separate marriage", but not if the majority of the rpi-names should be identical.' The present stira deals with the majority of coinciding rpi-names which is the cause of non-marriage of the Bhrgus and Angirases. The coincidence of two rpi in the case of the Bhrgus with three rpi-names in their pravaras is a cause of non-marriage, since the majority of rpis is the same. And similarly for the Angirases such as Haritas and Kutsas, where two out of three coincide. Coincidence means being the same. So, too, in the case of Bhrgus with five-rpi

pravaras—the coincidence of three is a cause of non-marriage, as in the case of the Ārṣṭiṣeṇas, Vatsas and Bidas. That this is so, we shall show in the proper place.

 If even one vsi recurs in the pravaras, that constitutes sameness of gotra, except in the case of a gana of the Bhrgus and Angirases.

Later in the work¹ he gives a definition of gotra: 'Viśvāmitra, Jamadagni, Bharadvaja, and Gatatama, Atri, Vasisţha, Kasayapa—these are the seven rjis; a gotra is sad to be the descendants of the seven rjis with Agastya as the eighth.' But as for Papini's definition of gotra.² 'A gotra is a man's descendants from the grandson (son's son) onwards', and the fact that, since it has only the word descendants' in common with Baudhāyana's definition, it must therefore be taken to imply the restriction' of the seven rjis and Agastya'—otherwise, by an unwarranted extension of the definition, one might conclude that even a Candāla's descendants from the grandson onwards would justifiably be called a gotra: all this will come in the proper place for the commentary on Baudhāyana's Stirta.⁴

In conjunction with that sutra defining the nature of a gotra, the present sūtra lays down a definition of what is meant by 'sameness of gotra'. The meaning is: if even one rsi recurs, either as being recited or implicitly,4 in the pravaras of the gotras of the seven rsis and Agastya, i.e. the gotras which owe their title to the fact that they are made up of the descendants of the seven rsis and Agastya, numbering three kotis, which we are to deal with in the sequelpravaras of one, two, three or five yes: one must know that identity of gotra is predicated of all these gotras.5 That is to say, all those who mention in their pravara the name of any one rsi of the seven rsis and Agastya, or two or three, or five rst-names in common all these belong to the same gotra. Here he makes this limiting restriction: 'except in the case of a gana of the Bhrgus and Angirases.' This means, except a gana of the Bhrgus, excluding the Jamadagnis, or of the Angirases, excluding the Gautamas and Bharadvajas. The word gana in the singular is used collectively, of a class, i.e. excepting the ganas, etc. One must know then that among the ganas of the descendants of the seven rsis and Agastya, 'sameness of gotra' is defined by the recurrence of one rsi in the pravaras But because the Bhrgus and Angirases, always excepting the Jamadagnis. Gautamas, and Bharadvajas, are not technically gotras, since they are excluded from the descendants of the seven rsis and Agastya, there is, therefore, as far as they are concerned, no question of 'sameness of gotra'; for such an identity requires that the validity of the expression gotra be established first. With this in mind, he has made the exception-'except in the case of a gana of the Bhrgus and Angirases'.

¹ The phrase asamānapravaran mvāhaḥ looks like a direct quotation of GautDhS 4. 2, coming 20 H does somewhat discordandy in the present context. It does not occur in two of Caland's manuscripts of the Sütra, and is probably an early interpolation.

Below, p. 203.
 See Brough, BSOS XI, p. 308.

See below, p. 206.

⁸ It is precisely this ambiguity of the term gotra which seems to have been responsible for the introduction of the exogumous determination by pravara, see above, pp. 4 ff.

But, it is objected, when there is no validity (prāpti) in any case, how can it be an 'exception'? For surely an exception requires that in the first place it must be valid

Granted that this is so, still (it is necessary to make the exception here) otherwise that 'validity' (i.e. the judgement that the Bhṛgus and Angırases are in fact gotras) might be granted as a result of careless thinking. How so? Seeing the Vatsas, etc., who are descendants of the seven rpis and Agastya, using the word gotra, and not grasping the distinction wherein lies their claim to that title, the Mitrayus,' Sunakas, Haritas, Rathitaras, Mugdalas, etc., who are excluded from the seven rpis, also use the word gotra—as, for example, 'I belong to the Mitrayu-gotra'.¹⁸ Therefore, with an eye to this sort of 'validity' (of the expression gotra in such cases), which results from careless thinking, he makes the exception—'except in the case of a gapa of the Bhṛgus and Angirases'.

(This is the prima facie view; in reality, however) the exception does not require the validity, because of the principal of syntactical unity, as in the injunction:

'At sacrifices (i.e main offerings) he uses the phrase ye yajimahe, at the afterofferings he does not use the phrase ye yajimahe'; here also, because of its being a syntactical unit, it is pronounced an exception, in the definition of the negation of a rule: 'In reality, because it is a supplementary statement, the second phrase should be taken as an exception to the former; in the case of a prohibition it would result in an option.'

But in the case of the three, Jamadagnis, Gautamas, and Bharadvājas, although they are Bhrgus and Angirases, yet since they are also included in the descendants of the seven ris and Agastya, the term gottar is justified in their case, and therefore 'sameness of gotra' is applicable. For this reason the exception does not apply to them. And Baudhäyana himself shows later on in the work that this is the meaning of the exception, in the three sitras: "There is no intermarriage between the Vatsas, Bidas, and Ārstīsenas"; "There is no intermarriage between any of the Gautamas'; "There is no intermarriage between any of the Bharadvājas." But with reference to those who are excluded from the descendants of the seven riis—viz. Vitahavyas, Sunakas, Vadhryaskas, Vanyas, Haritas, Kutsas, Kanvas, Rathitaras, Mudgalas, Visnuvrddhas, etc.—the three sūtras above have been given: "The Bhrgus and Angirases make a "separate marriage", but not

if the majority of the xi-names should be identical'; 'In the case of coincidence of two xii, there is no marriage of those who have three xii-names in their pravaras'; 'In the case of coincidence of three xii, there is no marriage of those who have five xii-names in their pravaras.' The word iti marks the end of the chapter.

B. Apastamba

We shall explain this section in accordance with the views of the commentators on the Sütra of $\bar{\Lambda}$ pastamba, etc. Dhürtasvamin, Kapardisvamin, Gurudevasvamin, 2 etc.

1. We shall explain the pravaras.

16-10]

 He chooses the one connected with the rsis; he does not depart from the connection; and so it conduces to continuity'—thus is it known.

He chooses the one connected with the rjii, i.e. related to himself as a descendant of the rjii; or, the one who is connected with the rjii, i.e. the Ahavaniya fire which is a descendant of the rji, suce it was produced by the sacrificer and the sacrificer is in the line of descent of the rji—that fire he chooses, i.e. supplicates, since it is of his gotra. This being so, he does not depart from the connection, i.e. he does not lapse from the relationship with the rji of olden times. And, moreover, it conduces to continuity, i.e. to continuing the line of his ancestors and himself:

3 Not by gods, not by men does he choose; but by the rsis he chooses the one connected with the rsis—thus is it known.

Moreover, it is known—i.e. this is heard in another śākhā of the Vedas; not by gods, e.g. Praipatit, etc., does he choose the one connected with the ṛṣiɛ, and not by wise men, e.g. Devadatta, etc., but by ṛṣis only, i.e. Vasiṣṭha and the other seers of Vedic hymns.

4 He recites the asseya in due order; for by means of the rsi the gods learn about the man—thus is it known.

By means of the rsi who was praised by men of old and renowned among the gods, the gods learn about the man who is the descendant of that rsi, thinking, 'as his descendant, his sacrificial food may be enjoyed'.

But if a man chooses by means of the arreya of another, that rsi takes the
offering and the enjoyment—thus is it known.

If a sacrificer is of one gotra, and makes the pravara-invitation by means of the drseva of another gotra, that rsi seizes the offering, i.e. the fruit of the sacrifice, and the enjoyment, i.e. the fruit of entertaining Brahmans, etc.

¹ Ed, mstrayuva-.

² Gärgya Nariyana, commenting on ASS xii. 10. 1, calls the use of the term gotra by the Mitrayus, etc., an aupacarihah paramariajah prayogah, a metaphorical usage arising from ratiocination.

³ This contains a recollection of Porve-influences, 1:0. 8. 1-4. The argument there concerns the status of such negations as nothing ping suggistablem phorn? The plot repollage is that it denotes an option, since the use of the phrase has already been prescribed as the general rule yapigua yapidamshap short? The siddhada, which Pursuptains text gives a distribution of the properties of an option it should be considered as part of the injunctions. It is thus an exception, and not a prohibition, since the latter would permut the illier deduction that an option was allowed.

apastambādī, presumably to include Hiranyakeši.

⁷ So P1; Ed guhader an ami-, P2 grahur āmi-devasvami-visvasvāmi-. Long sections of Purusottama's text here are in fact taken unaltered from Kapardisvāmin.

20-23]

Three he chooses; authors of hymns he chooses; according to (his own) rsi
does he choose authors of Vedic hymns—thus is it known.

Authors here means seers, since it is not permissible to conclude that these hymns were composed, because, if they had been, the inference would be that they were not eternal. These seers of Vedic hymns he chooses according to whichever rg is his (ancestor).

 Now, the opinion of some is: he chooses one, two, three, not four, and not more than five—thus is it known.

Now, it is heard in the Scriptures of the adherents of certain iākhās: he chooses one ārieya, i.e. having recited the name of one rsi he chooses the fire which is is descendant. Similarly with two and three. Four he does not choose; and six and over he does not choose. The meaning is: the fact of having been a seer of Vedic hymns is specifically prescribed above as the requisite qualification for being included in the ārieya-formula. Therefore, since the choosing without restriction of number of one's hymn-seeing ancestors would otherwise be legitimate, they for this reason delineate in the present sûtra the prohibition of choosing four or more than five. Since the sûtra, 'the chooses one connected with the rijes', has already prescribed the chooses one; he chooses two; he chooses three', prescribe in addition the number, have had recourse to this passage of Scripture as an authority. The previously quoted passage: 'Three he chooses, authors of hymns he chooses, etc.', gives only the prescription for the choosing of three.

Now, the reverend teacher, learned in sacrificial rules (Jaimini), in defining competency to sacrifice, in his sixth chapter, with reference to the present stitra has described this competency in the rule: 'The person who does not have three <code>rpis</code> should be excluded (from the competency)'; a since he considered that, of the other sentences in this stirra, one denoted merely the commencement (he chooses one '), one was a partial declaration ('he chooses two'), and one was a prohibition ('not four, not more than five'). But because the authors of Kalpa Stitras are many, and because of the fact that they are composing practical treatises, whereas Jaimini is a single authority—and where there is a conflict of opinion between many and one, the opinion of the many is to be followed—for this reason those who seek the practical view have followed the authors of the treatises on Validik practice.

 The Adhvaryu chooses from the near end the more remote ones, the Hoty from the far end the nearer ones—thus is it known.

A king makes the pravara-invitation (pravinite) by means of the pravara
of his purchita—thus is it known.

The purohita of a Kṣatriya or Vaiśya is so called because he, being in front (purah), leads that anointed Kṣatriya or Vaiśya. Such a man must be one who offers the Darri-homa, and must be endowed with high birth, knowledge, good conduct, and other good qualities. By the pravara of this man, then, an anointed king makes the pravara-invitation. And because of the statement here, in the New- and Full-Moon Sacrifices, even a Brahman who has attained kingship makes the pravara-invitation by means of his purohita's pravara.

(Colophon: . . . end of the Paribhāsā section . . . of Āpastamba and Satyāṣāḍha, etc.)

C. Kātyāyana and Laugākṣi

- 1. Now therefore we shall explain the pravaras.
- On this matter there is a Brāhmaṇa-passage: 'He chooses the one connected with the ṛṣis; he does not depart from the connection; and so it conduces to continuity.'
- 3. He chooses one, two, three, not four, and not more than five.

The Brahmana-passage which deals with the choosing of the arseva in the New- and Full-Moon Sacrifices has already been quoted and explained above in the comment on Baudhayana's Great Pravara-section: 'Next he recites the pravara of gi-names, etc.'1 In explaining the meaning of this passage, Kātyāyana² has spoken as follows: "The wise and knowing one", he says: he recites the arseyas (arseyami) of the sacrificer, as, "like Manu, like Bharata, like NN., like NN."-three, from the further end the nearer ones; or else as many as are hymn-composers.' The scriptural passage which is the source of the view. 'Three, from the further end the nearer ones', has been quoted above, viz. 'Three he chooses, authors of hymns he chooses, etc.' He now quotes here from another sakha the passage which is the origin of the view: 'As many as are hymn-composers', viz. 'He chooses one, two, three, not four and not more than five'. This passage, which we have already discussed in our commentary on Apastamba, means: he who has only one hymn-composer in his ancestry chooses that one; similarly for two, three, and five. But he who has four, or six or more, does not choose these numbers even if he has them. And that those who have such and such a number (one, two, three, or five) should not choose less or more, the authors of Kalpa Sütras are guarantors, in the absence of other (i.e. Brahmana) authority. It has already been stated above how the authors of Kalpa Sütras rely on this passage as an authority.

¹ SB 1. 4. 2. 3; above, p. 60.

8 KŚS 3. 25ff.

¹ Pürva-mīmārņsā 6, 2, 43. The phrase in brackets does not appear in the Mīmāmsā text.

³ This explanation appears only in the commenturies to the Mimānsā Sūtras. Savarsavāmm takes the choosing of one and two as an analysis of the choosing of three into its component parts, so that the rule of choosing three would thus be stated twice.

 However, the view of some is: in each case he chooses the ārṣṣya as 'Mānava, like Manu'—an ārṣṣya which is common to all the varṇas. Why so? Because the peoples are Mānavans (humans).

The word housever puts forward another opinion. The some are the adherents of the Tanqin School of the Chandogas. The Hotrs choose a one-riv pravara, 'Manava', the Adhvaryus choose, 'like Manu' this pravara which exists among all the varnas he recites. Alternatively, the sentence is to be completed by understanding the words 'so they conduct their worship', i.e. 'some, the adherents of the Tanqin School, choose thus'. He asks the reason for the choice of this one-rgi Manava-pravara—'why so?' (kasya hetoh), i.e. 'from what cause?' (kuto hetoh) since the gentive is mentioned in the traditional learning in the sense of the ablative, in the sitra: 'Gentive in the sense of causal connection.'8 The reason is, 'because the peoples are Manavans', i.e. since Manu is the first origin of all peoples, and another Brahmana-passage says 'He chooses one', therefore the peoples choose him alone These members of the three higher varnas, who alone have the right to a pravara, who have birth (jāti), competence to sacrifice, wealth, and who are not excepted by the Sastras—these are to be connoidered to be connoided by the word peoples.

To refute this view of the Tandins, he quotes another Brahmana-passage:

 But this is not legitimate; not by gods, not by men does he choose the arreya; by rsis only does he choose the arreya.

This Brahmana too has been explained in the commentary to Apastamba. Moreover, by reasoning also do learned men refute the Tandin view. For on this view there would be no intermarriage between the three higher varias, since they would all have the same pravara. The consequence of marriage would be a mixing of the varius (turnasāmhariya); and since (in the alternate case) there would result a sin equal to violating one's teacher's wife and hegetting a Candala, utter destruction would be entailed, by reason of the loss of Brahman-hood.

If a man chooses the arseya of another, the blessing of his sacrifice goes to that
other; he indeed is severed from plants, trees, pitrs, rsis and men, who
chooses others.

If a man, having a particular arseya, makes the pravara-recitation by means of the arseya of another different from his own, the fruit of that sacrifice goes to that other, i.e. the other alone enjoya it. Moreover, he is severed, i.e. cut off from the fruit of sacrifice which is brought about by gods, pris. ptfs and men

Now, to avoid making the rule of the Tandins unauthoritative, he makes it applicable to a different case:

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7. But this rule is valid for people other than Brahmans and Ksatriyas.

The Tandin rule is unexceptionable when applied to people other than Brahmans and Kṣatriyas, i.e. to Vaiśyas. For here the fault of having the same pravara does not arise, since for Vaiśyas there is no necessity for avoiding (particular persons in marnage), this being as it were a partial relaxation of the rule. Because of the identity of the pravara of their varya, viz. 'Vātsapri' for the Ilotr, 'like Vaisapri' for the Adhivaryu, the fault of having the same pravara clearly applies to Brahmans alone. Hence it is with reference to Brahmans alone that the pravaras of the Hotr and Adhivaryu, of one, two, three, or five yis-names, are to be explained.

He now deals with the difference in order when more than one are to be chosen:

8a. From this point onward (ita evordhvam) it is the Hoty who recites the pravara-invitation, and following him (anvag iti) the Adhvaryu:

-thus Kātvāvana.

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8b. The Adreanyu chooses from the near end the more remote ones (ita ex ordhvān), from the far end the nearer ones the Hoty.

This is the only difference in Laugākși's text; all the rest is the same.

First Katyayana. From here, i.e., after having enunciated the duty of pravara, onwards, the Hott makes the pravara-invitation of Bhrgu and the other seers of hymns, as: "O Bhargava, Cyavana, Apnavana, Aurva, Jamadagnya." Following him the Adhivaryu. The Adhivaryu makes the recitation following the order of the Hotr's pravara. The word it shows that the order is precisely the same—as: Lake Bhrgu, like Cyavana, like Apnavana, like Crva, like Jamadagni." So, too, the Brahmana-passage of the Vajins which prescribes the Adhivaryu's pravara says: "He makes the pravara-recitation from the remote end hitherwards.' And Katyayana himself says." "He recites the ārṣeyas (ārṣeyamī) of the sacrificer, three, from the remote end hitherwards.'

Now the explanation in the case of Laugākṣi's reading. "From the far end, the nearer ones the Hote' is the same as Katyayana and the others, the distinction lying in the words: 'From the near end the more remote ones the Adhvaryu.' In contrast to the Hotr's pravara, the Adhvaryu chooses from the near end the more remote ones, beginning at the end, as far as the rsi who is the founder for the family, as: 'Lake Jamadagn, ike Crva, like Apnavana, like Cyavana, like Bhrgu.' Here all the teachers have the same order for the Adhvaryu's pravara, but Katyayana gives the same order for the Adhvaryu's pravara as for the Hotr's.

TS 5, 1, 5, 6. See also TS 1, 5, 1, 3, tasmān mānavyaḥ prajāḥ.
 Pāṇini 2, 3, 26.

ŚB z. 5. 1. 10. 2 KŚS 3. 25.

⁸ All three sources have the nest extraordinary confusion in the following passage. The sense must be as above. For 'its evordivary hout' of the manuscripts, I have read' amuto 'rakeo hout'; and for 'amuto 'rakeo hout (P1 'divaryur) itsy attaw ivicaby'.—"its evordiving adhavarur itsy atra vic." In the following line also, 'amuto 'rakeo 'divaryuh pravrquite' must be changed to 'its evordivara adhy, pravrquite'.

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D. Aśwalayana

The explanation follows the views of the commentator Devasvamin.

I. 'All should be of the same gotra' is the opinion of Ganagari; for how (otherwise) could there be Apri hymns, how the Fore-offerings?1

The Śrauta sacrifices have already been described (in Asvalāyana's Sūtra), ending with the sattras. In the course of these the pravaras, for each separate gotra of the Brahmans, whose gotras number three kotis, have been prescribed as a duty: 'He chooses the arseva, he chooses one...not more than five.' The plurality of sacrificers in the sattras is given by inference by the plural endings of the verbs 'sit' and 'approach' in such passages as: 'Desirous of prosperity they sat down at a sattra', and 'Let them approach', and directly by the number in the passage: "Twenty-four at most should sit down at a sattra" And among a plurality there can be either men of the same gotra or men of different gotras. This being so, the doubt arises with regard to those entitled to take part in a sattra as to whether they should all be of the same gotra or of different gotras. Here the teacher Ganagari was of the opinion that they should all be of the same gotra. Here one should compare Baudhāvana's definition of gotra: 'Of the seven rsis and Agastya, if only one rsi is repeated in the pravaras, that constitutes sameness of gotra, except in the case of a gana of the Bhrgus and Angirases.' Considering then in his mind gotra and sameness of gotra, and having stated the case in the words: 'All should be of the same gotra', he gives the reason-'For how (otherwise) could there be Apri hymns, how the Fore-offerings?'

The meaning is: the Apri hymns are ordered according to gotra- 'Kindled is Agni' for the Sunakas, 'Rejoice in our fuel-log' for the Vasisthas, 'Kindled to-day' for all (the others).2 So also, 'The Nārāsamsa is the second fore-offering in the case of the Vasisthas, Sunakas, Atris, Vadhryasvas, etc.' Since these, then, are ordered according to gotra, and are thus prevented from proper performance on the view that the worshippers should be of different gotras, therefore, they have their correct performance only on the view that they are of the same gotra.

The objection is raised: Why should the fore-offerings and the Apri hymns not be repeated (in the forms severally required) as is in fact the case with the pravaras? No, we reply, since in the case of men of the same gotra, the act can be successfully performed without repetition, and since there is no repetition in the ceremony which serves as a model (prakrti); and therefore the same should hold good here. We shall have more to say below about the case of the pravaras. Moreover, if there were a repetition according to gotra, the result would be

Müller (Hist. Anc. Sansk. Lit. p. 467) gives the startling explanation that Ganagan 'endeavoured to prove from the fact that one and the same Apri hymn may be used by all, that all people belong really and truly to one family'.

This is a literal quotation of ASS 3. 2. 6. The hymns are respectively RV 2. 3; 7. 2; 10. 110.

a confusion of the order of the constituent parts of the rite; since the order is fixed, in which they perform the functions of householder, Brahma, Udgatr, Hotr. Adhyarvu, and sacrificer. This (prima facie view) being therefore established, he now gives the correct view (siddhanta).

2. 'They may also be of different gotras' is the view of Saunaka because of the universality of the ritual acts.

This means, they may be also of different gotras and not necessarily of the same gotra. Why? Because of the universality of the ritual acts (tantra) By the word tantra is meant the application of the mantras in regard to the principal ceremony with its subsidiary parts. This universality results from the fact that 'at a sattra they should desire the fruits of wealth, prosperity, heaven, etc.'; and here the universality refers simply to 'men' (and not to 'men of the same gotra'). If, by way of illustration, we adopt the hypothesis that the prescription is to be restricted to reference to 'men of the same gotra' only, then we should have to assume that the right to perform the principal rite was similarly restricted. without any verbal indication of the fact. And this is not proper. It is, however, faultless in another connection, which he now proceeds to describe:

2. Those which are different follow (the mode of ritual proper to) the gotra of the householder: the benefit of all follows on his benefit; but the pravaras should be repeated (according to the several gotras), since they have the right to (separate) fires (āvāpa).

Those which are different, i.e. the Apri hymns, etc., which were cited by Ganagari to uphold his thesis, are to be performed according to the gotra of the householder, since he is the chief person. This is seen from expressions such as: 'With him at their head they sat down at a sattra', and from Apastamba's phrase. 'All are to perform their first sacrifice; or else that of the householder alone (is to be performed)'; and 'They are to proceed according to the mode of ritual of the householder, in respect of the Samidhenis, the cutting of the sacrificial cake, and anything else of a similar sort.' With these two sutras he shows that these acts which are different according to gotra follow the gotra of the householder, and therefore there is no obstacle. But, it is objected, if subsidiary parts of the rite are performed according to the householder's gotra, those for whom such parts were wrong would not obtain the fruit of the acts. To remove this doubt, he says, 'the benefit of all follows on his benefit', that is, the others obtain the fruit of the acts following after the fruit attained by the householder, since he is the chief person.

But when men of different gotras are sacrificing, the pravaras are to be repeated according to gotra. Why so? Because they have the right to avapas, i.e. because they have the right to the pravaras. The word avapa means the Ahavaniya fires, since (oblations) are cast into them: compare the expression 'they should offer

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together into the fire'. The meaning is therefore: 'Because of the right of these Ahavaniya fires in respect of the pravaras.' And it is proper that these pravaras should be severally repeated, according to which person happens to occupy the chief position, since those taking part hold that position successively in the various constituent parts of the rite.

But, it is objected, does this not contradict what has been said above, namely, that differences in ritual usage should be resolved by following the usage of the householder's gotra? No fault, however, arises here, since the essence of the pravaras is to inform the Ahavaniya fires by the recital of names related as offspring to the seven rsis; and it has already been shown above in the commentary on Baudhayana that when informed by the pravaras, the Ahavaniyas bear the oblation to the gods. Now, if in the present instance, only the pravara of the householder were used, and not those of the other sacrificers who happened to belong to, say, the Kaśyapa, Viśvamitra, or Atri gotras, then their Ahavaniya fires would not be informed, and would not carry their oblation to the gods. To accomplish this end, therefore, it is proper to repeat the prayaras separately, according to the Kaśyapa, Viśvamitra, or Atri gotra, etc. Moreover, the householder's Thavaniya is not the Thavaniya of the others, just as his son is not their son; since the word 'Ahavaniya' equally with the word 'son' expresses a relationship. For this reason, if a man's own Ahavaniya is extinguished, he does not perform an oblation in the Ahavaniya of another. For this reason also substitution for the Ahavaniya is prohibited in the sixth book (of the Mimamsa Sutras),2 in the chapter on substitution: '(There is no substitution allowed) in the case of the deity, the fire, the word, the action, because (a substitute for any of these would be) related to a different purpose.' Thus, it is correctly said that in the case of men of different gotras, the pravaras are severally repeated. The question then arises, whether men of the same gotra should also severally repeat their prayaras in such circumstances. Some hold that since no 'difference' is in question, the pravaras should be performed according to the normal rule. Others support the repetition, on the grounds that men of different gotras are separated in this matter; and also because the result of a single pravararecitation, where they each hold the position of sacrificer in turn, would be a defect in the order of the rite. So, too, Apastamba; One view is that, because men of different gotras are separated, men of the same gotra should also repeat their several pravara-recitations.'

CHAPTER II THE BHRGUS

A. Baudhāyana

FIR

l- I	RST we shall explai	n those of the Bhrgus:	
2. 3. 4. 5. 6.	[Vātsyā] Mārkandeyā Māndukeyā Māndavyāh Kāṇsaya Alekhanā Dārbhāyanāh	10. Saunakāyanā 11. Mādhukeyāh 12. Pārsikāh 13. Sānkāh 14. prāntāyanāh 15. Pailāh	19. Vaišvānarayo 20. Vaihīnarayo 21. Virohitā 22. Bārhā 23. Gausthāyanā 24. †yastesayah
	Šārkarākşyā	 Paingaläyanä dådhresayo 	25. Käśakṛtsnā 26. vāghhūtavā

18. Bāhyakayo

1 In Ed. only; D jamadagnya varialh: the name is out of place here, occurring as it does at the end of the list, and is clearly a heading

3 So A. M. G. Bu. Caland manduka Smadhakā, T māmdakā; P2 mā' vyā; Sk omits, 5 So G, T, Ed., R; M kamsava; Bu kamsva;

Rm, Be, U, Dı karpseya; Pa kaseya; Pı kasaya; Dz kasira; Sk in place of this and the following, pailab psingalayanab, cf. 15 and 16: after this name P2 adds kissmsava.

9. Daivatāvanāh

7 Cf. Pap. 4. 1. 102; M, Bu darbh-.

8 So Pr, Sk, R, S, M, T, Bu, Be, U; cf. gapa gare idi, Caland, G, I.d., P2, 1) -kså, Caland wrongly reports R as reading -kell.

4 So Bu, I., R. Sk, Rm; Pr daivets(m)yana; others, devamthyans, daivamthyans. But see Index.

10 Cf. Pap. 4. 1. 102.

11 So D2; Ed., P2, D1, Rm, madhu-; M, G, Sk, S, Caland mandükeyāh; Bu manndükeyā; T omita; cf. madhuki in Satapatha-Br.

12 So Ed., M, G, Bu, R, P2; P1, D2, S vārņika; D1 pārņņika; Sk ņāņīka; T omits. 13 So B, Be, U (joined, however, with the following, sārnka-), P2. R sārnkāh, P1 sārnkāh:

Ed , S sam only Sk sakam-14 So Bu (Caland reports vra-, but, noting

that Bu is a grantha manuscript, it is an easy mistake for prair; Caland compares gana astādi (15 59), Ed. P2, D prabhavanāh; Pı pra avanah, Rm. Sk prattayana, R praktavanah S tathavanah; Be, U ghnantavana,

16 Pr paingalāh yanāh; S pailāyanā,

17 So M, G, T, R Caland; Bu dadresayah; Be dådresakākayo; U. Ed., Dı dådhresakayo; Pa dādhresayā (?); R dāpresayo; Pa rādhredyakayo; D2 radhresthikih; Sk dadhreyakab; S dadhresakayo; Rm dardhyesakayo (v.l., dadhresakayo); one might possibly conjecture dådhraayo, or dädhicayo (from dadhvafic, the latter being regularly found with the patronymic atharvana, while the form dadhīcah is given by the PasicBr, as a patronymic to

26. vägbhūtavā

27. Rtabhaga

Cyavana). 18 ba- and va- indiscriminately; S omits: after this name, Sk adds payab in a correction.

19 P -naravau: Sk vajávarari. 20 So M. T, R, P1, Ed., D1; D2 vaihi-; Pa vaihīnatayo; Sk vaihitari; Be, U vaihītarayo; Bu vaihīnarāh; G vaibhīnaravo; S

vaihītakavo.

21 Dz virodina; Dz vilohitah. 22 So M, P I (vil-), D I; G barhā; Bu barbhāh;

Ed., Sk, Be, U bahya; R vahya; Da vahva (?); after this name, Sk adds vrddhāh, Rm brādhno (v.l. bādhrā); Pr vradhra, Da bradhra. 23 B, Caland gaustrāyaņā; Pr, Dz gostāyana;

Sk, Dr gosthāvana: Ed. R paubiāvana: Pz gaujvāyaņā; Be, U kaukāyanā.

24 So B; Caland conjectures aistesnyah; S vastaisakayo: Be. U, Pi st(h)aikeya; Ed., Pa, R staiksysh; Sk tikanāh; Dr sesih; D2 tikih. 25 Ed., P2 käsa-; P1 käraśäkranā; D2 kārātkṛṣṇa; R saikāśakrtsnā,

26 So Caland, G, T; M vātbhū-; Bu vārkabhu-; Be, U, bāhūtakā; Pr. Dr. S. Rm vădbhutakă; Ed., Dz vădbhūtakă; P2 văhūtakā; R vādūtakā; Sk vādbhṛtakā.

27 Pz, R, Sk, Rm, Dr krta-; Be, U kņata-.

² Purusottama gives two alternative etymologies, which, however, both result in the same meaning up, anta it, avapa ahar ants a' agmm samavapeyuh' str v acanat; atha v a, upyante havimsy āhavanīvesv ity āvāpā āhavanīvāh

² Mimāmsā Sūtras, 6. 3. 18; cf. ĀpŠS 24. 4. 1: svāmino 'gner depatāyāh labdāt karmanah pratisedhāc ca pratinidhir nivṛttah.

² ApSS 21. 3. 4. The Sutra continues: vyavete 'pi tantram evety aparam, 'The other view is that in spite of this separation, the rule holds good."

39 Mandavit

40. Sauvistavo 41. Hastyagnavah 42. Sauddhakavo

43. Vaikarnā 44. †draupajihvā 45. Auraśavah 46. Kāmbalodarayah

47. Käthorakrd 48. Vaihalavo

49. Virūnāksa 50. Vrkákvá

51. Uccairmanyayo 52. Daivamatvā 53. Ārkāvanā 54. Märkävanäh

[to

55. Kāhvāvanā 56. Vävavävaninah

57. Sărfigaravăh 58. [kárabavāś]

28 P1 rohiśāvana: cf. gana nadādi.

29 So T, Bu, P, Ed., Dr, R; Be, U, Sk jat-; Rm jñān-; M jān-; G jānt-; cf. gana aśvādi. 30 D2 vānibhih. Note the sungular in this name and the next: they are conceivably interpolations, but early ones, cf. Man, and K. & L. p. 86, nos. 10 and 22a.

33 So M. G, Caland; T saukh-; Bu saikhāmitäh: S śaikhavādā: Be, U saisāvarā: Ed., Pr. saisātavā: Dr sausātuvah: Da sausātana. Sk saupātava: R saupātava: Rm sauvātavā: Pa sassamtavā; cf. Mān. no. 36 šassapatya

34 So Be, U. R. P. S. Rm; Ed. ithta; Sk. T. D. uh: G ishve, M ishvatīvah: Bu sustavah: after this P I adds nhām(?)-varodavakacoehr-.

35 Note the singular. 36 So S, A (Pa kāyana only); M bākāyanā; G bārkāvanā: T bākāvanā: Bu sākāvana: Caland's

comparison of Man, vakavani is doubtful. 37 bit- and vit- indiscriminately; Di val-; Da bal-, S van-

38 D sukertsh

28. Aitiśāvanā

20 Tănavană

31. Välmikih

33. Saikhāvatā

34. Jihitayah

35. Sāvarnir

36. Vākāvanā

37. Bālāvanāh

38. Saukrtavo

32. Sthaulapındayah

30. Pāninir

39 So B. Pa: P1. S mandavi: R. Sk. Ed. mandavah; D manduh.

40 So A (D su-; P2 sauvistuyo); M, G, T sauvistapayo; Bu sauvistak peyāh; S śauvi-

41 So Be, U, Pr; Ed., D, Sk hastignayas; P2 hassagnavo hastāgravah: R hasrāgnavah: M gastyagnayah; G, T hastyagnayah; Bu agastyaghnavah; S hastvaghnavas,

42 So M, G, T; P1, Ed. sau-; P2 śaudvākāyah saudvākayau sauhvākavo; Sk śauvakavo śaudvākayo; R sauddhākayah (saudvākayo); Dr sauddhakih saudvakih; D2 saudrakih sauddhakih; Bu saidyakayah; S śaudyakayo; Be, U rauddhakāvo.

43 So S. Bu, Caland, cf. Pan. 4. 1, 117 (but see the other lists); Ed., P. Dr. Sk. R -nva: D2 -rkyah; Caland's other manuscripts (not specified by him) vaikarneys, vaikarnays, vaikarāryā. R misplaces 43-56 after no. 69. 44 So the archetype, with M. T. S: Re. U. P. drops-; Ed., P2, D1 drops-; G. Caland supa-; Bu maupa-: Sk. Rm dronaka-: R droka-: Dz drokandrsh.

45 So B: A seas (Ed. arasavah): the text of the gana-patha also regularly has the variants -saand -in- wherever derivatives of this name

46 So Dr. Caland, cf. K. & L.; Sk kam-; Da kāmbatvodarayah; M. G. T. Ed. kāmbarodarayah; Bu kambano-; Be, U kambodayah; Skämbodaravah; Pı kämvarodavah; R kävero-

dayah, P2 omits. 47 So M. G. T. S. Da: D1 kathorakrta-: Ed. kāmborakrd; Pa kāmvorakrd; Pa kacorastad; Bu kāthakrd; Rm, Sk vākārakrtau; R kümbodaketo.

48 Singular, except R. Sk; after 48. Sk adda samka vähäh kästambarüh käraväs tämasäh. 49 U vairūpāksā; Be vairūpāksva.

50 D : vrvtáva; Pz vrhvoš ca; R vrddha-

52 So B (G -martya), Pr deva-; Ed., Dr. Be.

L. Pa. R. Sk dyna: Da dynna-53 So B, cf. K. & L.: A arvayana (Ed. arva-). 54 Sk vark-

55 G kanya-: T kamba-. 56 So M. G. Bu, Caland: T vāvavoávadhananah; Be, U viiyaviiyamyiiyanih; P 1 vavakavāvāyāninah; Ed. vāyavā vayanīna; Sk vāpanayah vāyaninah; R yāyavāyaninah; Da vayavanih; Di and Pa agree in inserting three names (by dittography of 52-4), Dr vavavab dayamatyah ärkäyanah känkäyanah väyanah: P2 vāyavā ārkayanāh kākāyanā vāyānināh;

S vävavänanavaá. 57 So Da, S, Rm; Pan. 4. 1. 73 (cf. K. & L., and the name of the disciple in the Sakuntala); Pt. Ed., Caland samkaravah; M, G, T samkaravah; Bu śamkavah; Be, U śamkaraśvah; P2 śškaravaś: Sk śšrdaraváh (not śšrna- as reported by Caland); R vas only; D1 omits. (Note, however, that Man, has śankarava.) 58 Omitted by S, D2, P2, Be, U, Sk, Rm, R; probably merely dittography of preceding:

Di karaba-; Pi kilravacah; G kilrapaya . T kārabahu-, Bu kārasvabah M kārabarhah, Ed khandavas, Caland's companison of halabava (Apast, among the Viśvamitras) is improbable.

BHRGUS 20-31]

co Candremash

60 Gängevä

61. Änüpeyli

62. Yaıneva

63. Jábálir

64. Bāhumitrāvanā 65. Änisslavn 66. Vaistapurevā

70. Säradvatävanä 71. Răiitavāhā 72. Vateā 73. Vätsvävanä iti

69. Nädävanäh

67 Lauhitävenä 68. Ustrāksā

Aurya, Järnadaenya', etc. 1. Bidāh-Śailā 6. Vaidabhrtāh 10. Nästrävanäh

2. Avatāh-Saulāh 3 Prăcînavogvă 4. Abhavaiātāh 5. Kändarathavo

7. Pulastava Krauňcávaná 8. [Ärkävanä] Bhuñiāvanā 9. [Mårkāvanā] 13. Jāmalāyanā iti

These are Bidas. They have a five-rsi pravara, 'Bhargava, Cyavana, Apnavana, Aurya, Baida', etc.

These are Vatsus. They have a five-rsi prayara, 'Bharpaya, Cyayana Annayana

59 So T, Be, U, Sk, P2 (and implied by D); 2 P1 avayah-; P2 avata-; P1, Bu, D, Sk omit P1, Ed., S. R. M. G. Bu -maso. 61 Conj.; S anüpeyā; B anupeyā; Be, U. R. Da naupeya; Pa, Ed., Da nopeya; Pa nauseya; 3 R -nesva.

Sk launeva: Rm naudhevit.

Ed. vitifitys: B. D vitifilds.

63 So Ed., D. Sk; Pr jav-; Pa yavanir, R

63a So B. A omits: it seems unlikely that either of these names (63 and 63a) could have been substituted in mistake for the other: K. & L. testifies to the claim of the latter name, Apast, perhaps to that of the former. 64 Sk -arvans.

65 So A, cf. gana 67. 4; B apr(vi)faleyo; S apijňalevo; D apišalih.

66 Pr -stha; Sk caisapuravo; D vistapurih. 67 So Pz, R; others loh-: S, Be, U (Caland's citation of Be, U may possibly be an error for Bu), roh-.

68 D2 udamrksah.

69 So Caland; B nā]-; A māl-; Pāņ. 4. 1. 99; again doubtful, since Man, gives malavana against K. & L. näläyana, Matsva nädäyans (no. 5), while the latter two have malayans as well (no. 57).

70 So G, T, Bu, S, Be, U, Sk, D; Pa, Ed. -vant-; M. T śathadva-; P1 śādhatāvenā; R särdűradvamtáyaná.

71 So B, R, S; Ed., D: rajata-; D2, Sk, Rm rajata-; Pt, Be, U rāhajita-; Pa rāhatita-. 72 Ld vāsā, S vānā, Pr vasā, Dr vāsab vatsah rest, vatsa

73 S vityah.

1 Pı vidheásilü. BBS

sailah; it appears, however, in Pa. Rd. R. R. (except Bu).

4 So B, cf. gana gargādi: Be, U. R. Sk. Pa. Rm. 62 Restored from other lists; R, Sk, P yajftiya; -danah; P 1 abhayadayah datah; D, S abhayadatah; Ed. abhavadata; cf. the other lists.

5 P1 kādasvavo: S kateravavo. 6 Corrected by Caland according to Man .: cf. gana gargādi: B. Pa vaita-: Be. U. Sk. Dr. vains-; R vens-; P : vainamrta: Ed. vaitabhr-

tayah: Da vainamrvih. 7 So B. Ed., Pa. D. R: Be. U. Sk -stvah:

P1 -ssavab. 8 So all (except R omits): Caland suggested that this and the following have come in by mistake from the Vatsas (above, nos. 53, 54).

9 B only; all of A, and Bu, omit, 10 So B; D; tāstrāvanah; Da nāchāvavāh tagrāvanah; Sk. Rm nāstrāvanah tāmrāvanā; Pı tāgnāvanās; Pa. Ed., R tāmrāvana (R with dental -n-1.

11 Pr tikrauci-; Pa krofici-; Sk -vafah; Dr krauyanah; D2 krauñcăvanah

12 So B; Be, U muñiā-; S bhujangāyanā; p, D, R, Sk omit.

13 So Be, U. Caland, cf. Apast.; possibly we should read jama-, cf. jamalin, the name of the son-in-law of the Jain leader Mahavira; M jālo; G jāmalā; T jamalā; Bu bodhāh bhārgavāh (presumably a colophon which has ousted the correct reading, e.g. baudhāyanoktā bhärgaväh); Ed. lämalä; P1 nälämalä; D1, P2, Sk kāmalāh; S jāmājāh; D2 jā(?)malāh. In addition to the reading here. Pr inserts in the K. & L. list of Ārstisenas, after māroapathā. 'kāmalā itv ato (read ete) vidāh tesām pańcarsevah...vaideti'.

5. Cändrävanäh

S. Samonávená 6. Praudhakalāvanāh 9 Gausimbhie 7. Siddhāh 10. Amblur iti

 Grämvävanavah 4. Känvävanäs

These are Arstisenas. They have a five-rsi prayara, 'Bhargaya, Cyayana, Appayana, Arstisena, Antina', etc.

The Vatsas, Bidas, and Arstisenas have no intermarriage. They have a fivefold cutting of the sacrificial cake.1

1. Yaskā 2. Mauno 3 Müko 4. Vädhillo

1. Ārstisenā

2. Nairathavo

9. Bhāskaro 10. Jaivantāvano 11. Värkalevo

12. Mādhvamevā

5. Varsapuspo 13. Vāśavah 6. Bălevo 7. Răjitatăvino 15. Kautilvāh 8. Durdino

14. Kauśámbeváh

20. Aukrhā 21. †aurgacitavo 22. bhāguritthava iti

D atha kevalabhreavah. 1 R athājamadagnyārstisenā; Pr ārsipenā. 2 Pa nairatheyo; Sk, Rm nairrthayo; S neiradhavo

3 So Rm, R; cf. gana tikādi; B, Be, U, Dt, Sk, S -vansh; Da -vansh; P -vansh; Ed. yamyaya-

navah. 4 ? M. T kānvava; G kānvavā; Bu kanvakah; Be, U kāmyāyanā; R. Rm kārnāyanās; Pi

kāraņāvunāš; Ed., Da kānāvanā; Pa. Di kātvāvanah; Sk kānāvanā; S omita, 5-8 Ed. omit.

5 Dr tvändrä-

6 So M, G, T, Caland; Be, U, R, P, Rm pauta-, Sk partha-, Dr paithi-: S pota-: Da pocakul-; Bu pandakāvanāh.

7 Dz sihvah; R sidvah. 8 R mu-: P2 sumanā only; D2 srananāvanāh:

read sau- ?

9, 10 So Pr. Ed., S. M. T; G gaurābhirāmbhi: Bu gaura only; Be, U gaurambhi only; Sk gaurābhih only; P2 gaurāmbhirābhir; R, D1 gaurambhih rambhih; Da gaurabhirabhih, For ambhib, cf. gans hāhwādi.

Note the unusually large number of singular

2 So A; M, T mūno; D2 meno; G maunā; Bu amunah.

3 Be muko; G mūkā; S mauko. 4 Ed., P. Dr. Sk vådhulo.

5 D1, Ed. -sva; D2 varsamukhvo.

6 So M, T, Bu; G balavo; S valevo; Be, U mātābāhvoyo; Ed., P mātalavo; Rm bhāga lepo; Sk, D bhāgaleyo; R nāgaleyo (cf. bhāgaleya in 18 D2 bhāskah bhāgatih.

K. & L.)

7 So B, Ed.; Be, U -tfipino; S rflutatavana; Pr ratitatavino; Dr ratitapih rodadmah bhagavijnevah; Da rajitadrano (?) bhagavigleyah (with -vig- deleted); Pa roiitaino: R, Sk, Rm bhagavijneyo only (cf. K. & L.). 8 So B, Ed., D, R, Rm; P; urdino: Pa dadinau; Sk durnido; Be, U durdito; S udano, 9 Pr -re: S baskaro.

16. Satvakasi

17. Citrasenă

18. Bhagantayo

Värkäšvakava

10 Emended, cf. other lists; M. G. Be, U. Dr. R daive; P. Ed. daivatäyano; Da daivam- with anusvara deleted: S rarvantvavano: Sk Res daivajāyano; T devemtāyanā; P2 adda mraivantāvano. Da adda izivatāvano

11 So Sk, Da; cf. gana 110, 7; Ed., P vikalayo; Bu bikaleyah; R virkalaya; D: virkarelayah; M bākalayo; S bālakayo; G. T bāskalayo; Be, U, Caland baskaleyo

12 Dz ma-; Sk mādhṛmeyā; S vyādhyameyā, 13 So M, Bu; G, T pāśayab; A vāsayab;

S vādāvah

14 Pz kausasevālu

15 So Be, U, Ed., D1; P1, R, Sk, D2 kmuvilvāh; Pa kauvilvāh; M kauthilyā; Bu kāthilyth; T kraunthilyth; G kaundalyth; S omits; Be, U add saptaveyah krauvilyah (i.e. dittography of nos. 16 and 15); P2 alone of the others adds satvakevah krauvilväh.

16 So Be, U. M. T. R. P. Ed., D. sarvakavah (D1 -kih); P2 satvakarmas; G samvaki-: Bu sasakah; Sk satvakapayah; S satvaka-: Dz saptaki-,

17 Sk vi-.

18-21 Omitted by Ed., P1, Sk, R.

1 The last two sentences are omitted by M, G; Be, U have for the second, tesam pañcanattina iti.

Tax -22

BHRGUS

These are Yaskas. They have a three-rsi prayara, 'Bharpaya, Vaitahavya, Savetasa',1 for the Hotr, 'like Savetas, Vitahavva, Bhreu' for the Adhvarvu,

1 Mitravünām 5. Mālvā 2. Raustváyanánám 6. Yāvālvā 3 Savandinām 7. Mahāvālvās 4 Sauramhhinam R. Tärksvävanä

9. Auruksvävanä 10. Väiävanä 11. Mädäghavah 12. Kaitavāvanā iti

These are Mitrayus. They have a three-rsi prayara, 'Bhargaya, Vadhryasya, Daivodāsa', etc. 4. [Švastā] iti

1. Vainvāh 3. Bāskalāh 2. Pärthä

These have a three-rsi prayara, 'Bhargaya, Vainya, Partha' for the Hotr, 'like Pethn. Vena. Bhreu' for the Adhyaryu.

10 So S. Caland, cf. K. & L. vrktávski. Pa. tárkásvakeva; M. G. T várkásvakrava; Be. U straviciávakova: Dz váktávakih: Da várka. svak.h

20 So T. Dr. Caland: M aurtha: G sulest: Bu autavă; Da austhab (?); Pa auttmā; Saukva: Be. U omit: cf. gans kanndda. 21 So S: Pa surgueitratavo: G surgaeitravo:

Be. U augamoitavo: T aukthuayah (confused with preceding): M aukacitiva: Bu auroah catavah: Da urgacattih: Da urgavatrah. Caland conjectures augracitavo.

22 So B; Pt bhāguntryā; Pa bhāgunchaya; Ed., Dr bhagurir nuns; Da bhagurinuns (rupe?); S bhagururiddhayab-; Sk bhaguruh cchayah; Rm bhaguris chapo; R pagurichavo; a common manuscript form of -the is hardly distinguishable from -cha.

1 Restored: S -vilnim (dental): M. G. T. -vūrā; Bu mitrāyanā; A. Caland mitrayuvo, an impossible form, the plural being -yavab, the singular maitreyah, cf. Pan. 6. 4. 174. gana grstyddi; P2 -vuio.

2 G raustryāyaṇāh; M, T raugamyāyaṇāh; Bu raugyāyaṇāh; S raukmyāyanānām; Sk raisnāyanāh; R rausyāyanāh; Rm raisthyānāh; Pr rauksāvanāh; Ed. raustvāvanas; Dz rarauksayanah for the others, see next note

3 (on, , > sā , M savandināh, T savandināh: Bu sandinarah, Ed. Rm sapindinah, Sk sāpindina R sāpemdināh, D2 sāpindanah; Caland admits both savandinah and sapindanah one unin his text, in Be U.P.2 Di dittography has confused the text for 2 and 3 at is surprising that none of the other A texts have preserved 3 Px valkalah; Pa caskalas; Bu patkalah; the a mography) Be, U raukyāvanāh sāramdunā raust ä. aná sápindávanáh. Pz raukmávanáná 4 Only in R (áynitá), Sk (áyenáh), Bu (ávetáh),

D: raukyāyanah nāśāryejanah gestāyanah (i.e. misrcading for raustii-) rauksavanah sanindinab. PI adds after 3 th savetasavat (from preceding prayara).

4 Coni.; G surāmbhīnā; T. Bu surāmbhinā; M surambhmasana : S suratinevo : Ed. purabhinava: Pr surabhinavor: Pa. R. Rm (with Be. U?) surabhineva; Sk 'rabhineva (with avagraha); DI surabhitavah; D2 surabhinavo. 5 So A: Da malmo: M. G. S. halva: T halva: Bu balth.

6 So Ed., D1; P2 yāvālyāghā; Be, U. Caland bālyā; M yabālyā; G yabalyā; T vābalyā; Bu yabalah; S balya (thus making a second time) vamilyava-: Pr. R. Sk. Rm. Da omit. The well-known, but none the less neculiar name jabala may be a Prakritising of some form of this name.

7 -bile, -vil- indiscriminately: Pa. S mahivālyāyās; Da mahābālmo.

8 Pr tāksā-. Dz tārksā-. 9 So Be, U. Dr. Pa nuraksāvanā, S uraksāvanā, M. G uruksvāvanā. Bu uruksamāvanāh: Pr. R. I'd . D.2 uksāvanā, this list is added by D1, and (after no. 10) by P2; T, Sk omit. 10 So Be, U. P. R: M. G. T. S. Ed., D: vāfii-: Bu vāri-: Da vānā-

21 So M, G, Caland, cf. gana upakādi; T mādāpavah; Bu madārpavah; Be, U mājāyanāh; Px mājāghava; Pa mājāthavah; Ed. mājādhavah; S māndaśavah; Dr māñjādhih; D2 mājāpih; Sk. R omit. 12 Sk kustariivanih

1, 2 M omits. T pātkalkā: R (pārthavā) skalāb.

sārvajanā rauksāvaņā raukvāvanāh sāpandināh, Dz (śyaina); Be, U (śākalāh); Rm śaitāh,

¹ Indiscrimmstely savetasa, savetasavat, savetasavat; Be, U have savedovat, others -asavat. Possibly we should read savedhas; cf. the other lists,

5. Khārdamāvans 6. Gangayana 7 Matsyagandhäś 8. Cauksāh

9. Śrotrovās 10 Tarmriváh 11. †palpulå iti

[33-34

4. Saugandhayah These are Sunakas. They have a one-rai pravara, 'Saunaka', etc.; or else 'Gärtsamada' for the Hotr, 'like Grtsamada' for the Adhvaryu.1

B. Apastamba

First we shall explain those of the Bhrgus.

The Jámadagnya-Vatsas have a five-rsi pravara, 'Bhargava, Cyāvana, Āpnavana, Aurva, Jamadagnya', etc. But some give a three-rsi pravara, 'Bhargava, Aurya, Jāmadagnya', etc. Now this pravara belongs, without alteration to

1. Săvarni-2. Ifvanti-

1 Sunskā

2. Gartsamadā

3. Yarnapayah

4. Aitiéavans-5. Vairohitya7. Mandu-8. Prácinayogyánám

6. Avata-3. Jāmālya-

The Ārstisenas have a five-rsi pravara, 'Bhārgava, Cyāvana, Āpnavāna, Ārstisena, Ānūpa', etc. But some give a three-rsi pravara, 'Bhārgava, Ārstisena, Anupa', etc.

1. Vřtahavva-2. Yäska-

3. Vādhūla-4. Mauna5. Mauksh

These have a three-ysi pravara, 'Bhargava, Vaitahavya, Savedasa', etc.

3 G. Sk vaifiapatavah; D vaifiapih; S vapavah; all the others vanapayah; Caland compares this with the "Laugaksisütra" (i.e. Pa's reading for K. & L.); see the readings noted on pp. 92, og. D inverts nos, 2 and 3. 4 So A; M, T sapayah; G saupayah; Bu

saurbhakayah; S saumayah.

has kard-, cf. the other lists. 6 So B (but Bu gaha-), S. Dr; Da, Ed garbhayanah (both with dental); P2 gagayanah; Pı gabhayanah; R, Sk garbhayanah; Dı adds garbhayanah; P2, Be, U add after no. 7,

gārbhāyanā. 7 Dr mā-; Pr masya-; Dz matsa-.

8 Only in B, S, Be, U; with D I svaujah; D2 availab: cf. the other lists: after this name. Be, U have caitrivah (dittography of following). 10 So A (Da. Pa -rivil: R omits): M. G. T

tittirväh: Bu tittarivah: S tittiravah.

11 So T. G: M. D: patpūlā; Bu apatpūlāh; Be pitpală; U vippală; S patyulă; D2 pratpūla; A omits. (Caland's citation of R and Sk is out of place, and belongs to the K. & L. list, as he

5 So all (D i khādarmāyanah) except G, which 3 So P2, D1, Ed.; P1 jāmalya; Garbe, ChRao jābālva. 1) z rāmānta- Jābālva might be taken to correspond to Jabali. Baudh (Vatsas, no. 63 q.v.), but it is more probable that we have here the same family as in Baudh Bidas. the one head of Jamadagnya-Vatsas families which the other lists distribute between the two separate groups of Vatuas and Bidas. D adds here the curious remark: bhrguead ity ekaprapara ity abastambah, thus showing that its source was defective.

24]

BHRGUS

The Gartsamada-Sunakas1 have a one-rsi pravara, 'Gartsamada', for the Hotr 'like Grtsamada' for the Adhvaryu.2

The Vadhryasva-Mitrayus3 have a one-rst pravara, 'Vadhryasva' for the Hotr, 'like Vadhryaśva' for the Adhvaryu.2

The Vainya-Parthas have a three-rai pravara, 'Bhargava, Vainya, Partha'. 'like Prthu, Vena, Bhrgu'.

Thus these Bhrgus have been explained.4

C. Kätvävana and Laugäksi

First we shall explain those of the Bhrgus:

2. Jamadagnayo

3 Versi

4. Därbbir

5. Nädävanä

6 Vāgāvana-

7. Anusātakı-

10. Saunaktivani-

12. Kāmbalodari-

13. Vaihinari-

14 Vairobitya-

8. jaihvati-9. Pails-

11. Byanti-

1-3 of course form a heading for the whole

family, the Vatsas being a subdivision of the

Jamadagnis (or, as in note 1 below, in apposi-

tion to them), while the latter are a subdivision

5 All the sources here, nai- (but Matsva,

nad-); cf. Pan. 4. 1. 00 (nadayana), and gana

र प्रमानकथी (nc), P2 -anāsātaki,

So Pr. Id. Sk Dz, Pz jatlati, Dr, Rm

of the Bhrous

15. 75 (nädāvans).

6 Pz vage 5 vade

Rm. anumicalcava

9 Ed. pala; Pa paula,

4 Cf. Baudh. dårbhävans.

all mati, R jaihmyai 'Itavah

MAGO

bhrgun evägre vyäkhväsvämo 1 Bhrgavo 1. ...

(2. Jämadagnyä 13 Vātsvā

4 ... } (See below, after no. 44)

6. . . 7. Ānuśātaki-

S. +vaihati-9. Parla-

10. Saunakäyani-11. Hvanti-

12. Kāmbalodarı-13. Vashinari-

14. Vairobitys-

10 So Pa, cf. Baudh.; Pr -nim; Ed. śauna-

11 Da jivanta; R jivatayab. 12 So Ed., P. R. Sk (Pr and R -val-).

13 So P1; P2, Ed. vsihānari; R, Rm, Sk, S

14 So Ed., P2; P1 -t8; R, Sk, D omit.

Man.

3 vatsvá.

11 inimenti. 12 kārsnodarı.

13 yrathiyrāhimati

14 vairahe

1 In the original, both names are nom.pl., but it seems much more likely that they are to be understood in apposition rather than as denoting two separate branches of the family. In a very high proportion of the families thus denoted by two names, these two names also occur in the pravara, the remaining pravara-yri being the eponym of the major gotra.

2 The words its hota, ity adhouryuh appear in Apastamba's text only in the case of these

Id mitravia ah, P2, Garbe, mitravia ah None of the sources give the correct (Paninean) form, nutrai at ah, see above, p 83

¹ Bu alone reads, interestingly, gärtsamadänäm ekärseyah gärtsamadeti hotä, etc. (omstting vä) but there seems to be no reason for assuming two groups within the gans,

	Mān.
 †rekhâyani- 	15, †lekhyayani-
16. Pārṣati-	 †vaišākı-
 Vaiśvanari- 	 Vaiśvānara-
18. Vairūpākşi-	 Vairūpākṣi-
	†paukāšeraļānām
 Pārņili- 	 Părņili-
Vṛkāśvakānām	 Vṛkāṣy akānām
21. Uccairmanyu-	21. Uccarmanyu-
sätyakarņi-	22. Savarnı-
	22a. Valmiki-
	†šeralanām
 Vaistapureyi- 	 Vaistapureya-
24. Väläki-	24. pālāksi-
Taulakešinām	 Taulakeśinām
	†asam
26. Rtabhāga-	Rtabhāga-
27. Ārtabhāga-	 Arttabhāga-
Mārkaņdeya	 Märkandeya-
29. Mandu-	29. Mandu-
 Māṇḍavya- 	 Mandavya-
	v (bhāṇḍaka-
 Măṇdūkeya~ 	 Măṇdûkeya-
32. Ajihina-	32.) †arcanimim
 Ätithlnäm 	33.)
34. †sthaumämgori-	 †sphenamadbhūti-
 Sthaulapındi- 	 Sthaulapındı-
 †saukhabarhi- 	 †ánisāpatya-
 Sārkarākņi- 	 Šārkarākņa-

34 So P t : S sthaumaugott : Ed. sthaumagauri : Sk sthaumameiri: R sthauma giravah: De sthaumangarih; Da mingirih only: Par 35 So S; all the others, sthaula (Sk sthola) only; cf. the other lists. 36 So Ed.; Pr saukhāvahir; R saukhā varhiso: Sk saukhāh barhiso; DI saukhovāhih; Da saukhah berhib, P2 sausābarhi 37 So Pr. Ed sa-, Pa karkaraksı Mán 17 vaišvāmara 18 vairupāksi. 19 pārnāli. 20 s rkászakánám 21 ucıtamanā. 25 tailakakesinäm.

Baudh, no. 55. 4. 1. 73.

38 Devematinam 38. Devamatīnām 39 Ārkāvana-39. †āvanatārcāvana-40 Ahyayana. 40 Abvayana. 41 Gängayana-41. Gangāvana-42. †gehvāvana-42. .. \ (Cf end of list, p. 89.) 43. Gosthávana-44. Vaisampävana-44. Vaišampavana-Vāvavvāvana-†audumtvåvanatsauravi-4 Dårbbi-Mālāvana-45 Śārńgarava-45. Śārōgarava-46 GMas a-46 Galus au 47 Cánůkeva-47 Cánůkeva-48. Vaikarni-48. Vaikarniśannakarm. śaundakarni-49. Sämkrtva-49. Sämkrtva-50 Astiśāvanānām 50. Attisavananam 51. Yaıñeva-52 Bhrästreva-52. Bhrastreva-52a Bhrastreys-53. Läkseva-53. †ksmālā andat 54. Lakuer-54. ...

38 Cf. gans 110. 0.

40 S kāhlāvana; perhapa read kāhvāvana, cf.

41 So P2; P1, Ed. garbhyāyaņa (but Ed. with dental -na); R, Sk gangyayana; D garbhayana; cf Man, and Baudh, no. 60,

42 So R, Sk, D; Ed. goh-; Pa kātyāyana;

43 So Sk, R, Dr: Da -stil-: Ed. -sthvil-: Pa -styā-; Pı gostagayana; read gausthāyana? cf. Baudh. no. 23,

45 So P; Ed. sårbharava; S śärfigara; cf. Pāņ.

46 So Pr. D. Sk, R; Ed. gaulava; P2 gillavarbhyāyana-gohyāyana-sarkırāksi 47 So Ed., Pa; Da vin-; Dr vin-; Pr vanakeva, 5 vanukava; Sk. Rm (misplaced

48 So P. Ed reikani S naikarni 49 So Ed. P. D. R. Sk (making the word- 46 kālava.

d. s.on wrongly samkrtavah. 50 So Ld , D R, Rm aitikāvana; P iti kātyā- 48 and the two following names appear with

anānām Sk amikāvanāh, aitikāvana appears the singular ending, -ih alongside aitisāvana in gaņa nadādi, and would 49 sāmgityā. seem to be the archetypal reading here, but it 50 tvågisävanänäip. is virtually certain that the name must corre- 51 yagneya.

spond to sitissyans in the Baudh, list. In both places, it is tempting to read attaéayana (cf. Kaus, Br. 20, 8: Ait, Br. 6, 22), who is no doubt meant, but the spelling siti- had clearly become fixed in the prayars-lists at a very early

Man

52 So Ed., Sk. Rm. R. D1, Pa: D2 -ste-:

Pr bhasthe only. 52a So Ed., Sk, R, Da, Pa; Dı büstreyah;

Rm bhāstr-: Ps strevā only: this name (if indeed not mere dittography), is presumably simply an alternative spelling of the preceding. 53 Pı leksayā.

54 So Pa, R. Sk. Da: Dr lapuh vi-: Ed. lākuñci; Pr levālāllaci.

Mim

4 dālbhi. 45 sāmkaruvu

47 călūkāpo.

Baudh, belongs here.

Da pārkhati; S śārvāti; Pa vārvati,

Da urfuffer (sic); possibly panini in 21 Restored from Baudh.: Ed., P. R. Sk. Rm uccavamāna: Dī rucamāna: Da rudrāvamāna. 22 So Ed., P. R: Sk säss-; Dr säpts-: D2 sătyakspi; P1 omits 22-33 and adds them in a second hand in margin.

15 So all, except D2, revavatih; P2 raikhāvani;

S resavani: note the dental -n -: cf. possibly

siekhana, Baudh, (the final -a of Pi's reading

16 So R. Sk: PI pärsetai: Ed., DI pärveti:

19 So P. R. Sk. S; Ed. papili; D : parpinalih;

in no. 14 in that case would belong here).

23 P2 vaisnupurepi (cf. Matsva).

24 D ba-: R váltkava-.

25 Ed. -keśinām: P2 -kaiśinām: D2 -keśoh:

Sk -kecinah: R -keśina. 27 Pa ārtabhārgava.

17 Pr -narai.

29 Ed. manda.

32, 33 So Sk; Rm ājīhitā ātuthayah; Ed. ajihātithīnām; P2 ajihītātīthīnām; P1 jihītātithinam; Dr aphītīthih; Dz sjihītah ātisthīmti; 35 stholapinda. R senihotă atıthavah.

26 realphaya

37 -arksa.

28 märkandaye.

78. äsmakrama-

80. Vāsi

81. Mädens-

83. Svandani-

84. Kätherani-

87. Kāśakrtsna-

88. Mādhvodā iti

85. Läverani-

86 saugodi-

82. †svosa-

75 Ammati-77. tisihmyäsams-76. śokaiihya-78. ātmadamani-(84?) vätära-

74. Vältävanv-

79. nirāni-† 79. kirāni-

\$1. mājānāti-†

1400

87. Kāśakrtana-

(82?) +aumi-(83?) arucato-

> transvaihīkāri-t Śaukrāvanāh †éäkmih

Sākatāvanā 43. Gosthävanä

42. †golāvanā dākavvāvan↠iti. (Pravara as in K. & L.)

These have no intermarriage. They have a five-rsi prayara, 'Bhargaya, Cyayana, Apnavāna, Aurva, Jāmadagnva', etc.

Viăn adds:

vaida nimathitäs tesäm pañcársevah pravaro bhavati bhargava cyavanapnavana vaida naımathiteti hotä nimathitavad vidavad apnavänavac cyavanavad bhrguvad ity adhvaryuh.1

74, 75 Doubtfully conjectured from Man. (and Pz, R sadana; Dz sadana); Sk sadana; Dz sthädanah. pasanuvan. Pa pakanumut, 5 nanumati 82 So Ed., P. D. R: Sk syops: S syaps. Sk vākānumari. 83 So Ed., Sk, R; D2, P2 spandati; P1 dati only; S syundati; D2 syavajih.

76 So Ed., Sk; S jaikajimhi; Pr yakajidvi; Pa jaikā jihva; Da ajaika jihvih; Da rajaikajihmih (r belongs to previous word, in spite of

the visarga): R iaikaiihvavo. 77 So P2; Ed. vaihya-; P1 jaigatā-; D jaihmāyanih; Sk iaihvākani; R iaihmāsmanava;

86 So P. Sk. R. D: Ed. saugauli. S jaihmyāspa. 87 Ed. kāsa-. 78 So Pa, Dr, Sk; R -86-; Ed. asmakramani;

88 S. R madhvodā: Sk māndhvoda, D2 ratramskramsh; P1 vaisms; S ksems. 79 So P. Ed., D: R niranave: Sk. Rm niripayah; S nirārnā.

80 D2 vāksih; D1 joins this with the next

Man.

74 vākāvāny.

87 kāśvakrtsnau-.

43 gostāvanā.

81 Conj.; Ed., Pr., mādāna; S madana; In the adhvarvu's prayara, nimathinavad.

84 Restored: cf. guns gahādi: Ed., R. Sk kate-:

S, D 1 kanthe-; D2 kave-; P2 kathe-; P1 katho-.

85 Cf. gana gahādi: Ed., Pa. Sk lave-;

R bhave-: Pr. Dr gave-: Da. S omit.

1 D. R have var (or bar-) java nimathitayoh vanjava naimathiteti. Sk vanjavamithiteti tayoh...paijapana muhiteti. D, with the Nirnaya-sindhu and the late Dharma-sindhu, give in addition the Sathara-Matharas (pravara, Bhargava, Sathara, Mathara), which the others include among the Viśvāmitras, a.v.

55. Lalāti-55. ...

56, Pärimändalinäm

57. Mālāvana-58. †aviganyi

59. sausmikīnām 60. Paingalāvana-

61. Sätvakāvana. 62 Kancabasti-

63. Cândramasa-64. Anulomi-

65. Kautilya-

66. Cauksa-67. Krauńcaksi-68. Kamsa-

69. Śāradvati-

55 So Ed.; Pa, Sk, D; Pr laladi; R lalați.

-ndaninām.

angavayah; S avigovi.

59 Pr sauśva kānām.

nolomi; D anulomih.

D, Sk kraufica; R kaudāś.

D2 kraucāsi; R krauvāksayah.

S ásukri; P1, D omits

57 S -ni.

as falcula).

hastayo.

56 So Ed.; Pa pāli-; R pāriyomānd-; Pr

58 So Pt; Pa ulamdyi-avigauvi; Ed. atigauvi;

Dr svih gauvih; Dz avirgauvih; R avavo

gauvayah; Sk avapa agavapa; Rm avaya

60 So Ed., Pa; Pr paippalayana; S pangala-

61 After this name, R repeats nos. 52-4 (last

62 So S, Sk; Pr kocahasti; Ed., Pa kauvaha-

hasti; Dı kocihastih; Da kocadasti; R kauva-

64 Ed., P2 -laumi; Sk, R anulomin-; P1 -sam

65 Conj. cf. Mān., Matsya; S ksuți only; Ed.

kauta; Pr kaucau; Pr kauha (or kaudr?);

66 So R; P2 cauksu; Sk caiksa; Ed. calesu;

70. †vadyšpalepava 71. Naikarsi-72. Sākalva-73. Ustrāksie

half with the following name -aksakānām

sasāradhvaji-: rest omit. 69 Restored; Da áttradvanib, Ed., Pa. R. Da. S sāradhvaji; Pr māradhvan; Sk saurab-

70 So Ed.; S vätitälepaya; Pr vädhvapalepaya; P2 vāghālepāpaya; D1 vāghālepah; D2 väghälopah; R yämvälepanä; Sk väthvätkepāh.

71 So P, Sk, D2; Ed. narvarși; D1 naikarșih; R naikasayah; S nekarsi; Rm. Sk misplace nos. 71-8 between nos. 61 and 62

72 So P, R, Sk, D1; D2 sathakalma; Ed. sākaklpā; S śākatya; P2 mserts before this name, krauhva(?)kibabhra.

73 S astraksi.

60 paign-. 64 anulomi. 67 So Ed., Dr. Sk, S; Pr krauc-; Pz kauc-; 65 kautali

69 sāradvāta 72, 73 sākalāstrākso

68 So P, S; Ed. takes half with the preceding,

braner

MA

59. saudhakınām t 60. Paingalávana-

56. Pärimandalävana.

talundbi-

61. Satyakāyana-62. Kaucahasti-†kovahumdim-

sāmkhvamitracândramitra.

63. Cāndramasv-64. Anulomia

65. Kautilya-

[Saunakāyani] (displacing nos. 66, 67, cf. no. 10 above)

68. Kāmsva-69. Säradvara-

†maudgadyn-70. †vådvålehrevi-

71. †nimithi-72. Šākalva-

73. Ustrāksi-

125-26

āvadhvāvanā mauñjavanās tesām trvársevah pravaro bhavati bhārgava evāvanāvadhveti hotavadhvavac cyavanavad bhrguvad itv adhvaryuh.

3.5.74

atha Jamadagnayo
Prācīnayogyāḥ
Paulastya
Vaudabbetäb

Knuncávaná

6. Abhayarātās 7. †traikāvanā 8 Avarā

1 atha samadagninām 2. Prácinavogváh Pulastra 4. Vaidahhrráh Krauňcávanas

6. Abhavaiātās 7. †taugavaná 8. Avatah tsäkarninä

hhālvasava 9. Bhrājatvā iti bhargasat m

(Pravara Bhargaya, Cyayana Annayana 11

These have no intermarriage. They have a three-rsi pravara, 'Bhargava, Aurva, Jámadagnya', etc.

The Vatsyas have a three-rsi pravara, 'Bhargaya, Cyayana, Appayana' etc.

		W	Man.
2. 3. 4. 5	†bhrgvarndīpā Mārgaputhā Gramyāyanır Adhvanaikasır Apastanıbır Bhālviḥ	1thä 2thä 3. Grännsäyanir 4. tapyatekesi 5. Apastambir 6. †bhärni	1. bhraudheyā 2. Mūrgapathā 3. Grāmvayanr 4. atha naikasi 5. Āpastambir 6. †vibhīli kārni

4 Cf. Man.; Pa vaidabhrtah; Dr., Ed., Sk. 4 So Ed.; Pr -pir; Pa -fir; S adhvanekasir; vedabhrtah. Pr vedabhrtvātah.

5 Pa krauc-6 Da bhavailtea: S abhailtea.

7 So P1; Ed., P2, D2, Rm -ni (dental); D t kraunkavana: S sraikavana (dental) 8 So P, S; Ed., Sk, D bhrāja (all sg.) iti; after this name. Sk bhradantyah vaikavanah bhriayanāh; Dr bhradatyah staikāyanah bhañtāyanah; D2 mādasa saikāyano bhriāvana,

1 So Pr. R. Dr; Ed. bhrgavedna, Pz gavedr only; D2 bhrgvimdisa, S bhrgavedava, Rm mrtvangivo. D. surprisingly, says that nos 3 and 2 have the Bida-pravara according to Kātyāyana but are Āretisenas according to the Matava

in the text. Note that the Matsva text agrees with Man, in this

2 D margapathi, Pr. R -vatha, 3 So S; Ed , -nir (dental): P -dir Rm naikarsir; R naikasir only; Da naikasir

only. 5 R adastavir; P nyastamyi (first syllable blotted); D2 opastavir,

6 So R; Pr bhālalvi; P2 bālhi; Ed. bhrālth, S dhalpih kamih; Rm valmih; Da bhalbhih(?).

3 grāmanyāpya-

maujāvanās, ārseyah simply,

5 krońcavana-. 2 madrapathā. 3 grāmvāni.

5 -bt.

1 This pravara really belongs to the Vatsvas, of K. & L., and a lacuna has evidently occurred

30-371

W. Man 7. Kardamır 7. Kārdamır 7 Kārdamāyana-8 Arstisena-8. Ārst.sens-9 Gardabhas ca 9. Gardabha-9 Gardabhayo śātapathi iti (sic)

10 (A)nūpā iti 10. Anūpā iti

These have no intermarriage. They have a five-rsi pravara, 'Bhargava, Cyavana, Annayana, Arstisena, Anupa', etc.

1 Khālāvanāh Apiśāvanāh Äpiśāvanāh Kāniśāvanā[h] 2 Sākutāksā Introntvant 3. Maitrevà atha Samcaryo 5. raudrāvanā- Draunāvanāh 1. -svalāvanā Khālāvanā[h] 6 Raukvávaná apikaksāt avicakaā 3 Maitrevá 3. Maitrevā tanandayya †atha iva

Āmodāvanā 7. Apisala 7. Aniśala 8. †nětikávana

Vädhrysává iti

These have no intermarriage. They have a three-rsi pravara, 'Bhargava, Vadhryasya, Daiyodasa', etc.

1. Vaitabavvai Vaitabavva-2. Yaska-2. Yāska-2. Yaska-3. Vādhūlā 2 Madhima. 3. Mādhūna-

7 R kardamir: Da kardambayanih. 8 S -senir.

9. Hämsaiihvä iti

9 S. Pa gardabhir. 10 P anupa; R anupaé ca; De anupa. After no. 2, Pr inserts (from the Baudh, Bidas): kāmalā ity ato (read ete) vidāb tesām

paricarsevan pravaro bhavati, bhargava cvavanāpnavānaurva vaideti

1 So R. Rm. Skal-; Ed., Dr. Pr asvalayanah. P# svalavanāh 2 50 D1, 5k sākatāksvāh; P1, S, Ed sāki-

tāksā, R sākavaksā, Pz sāksītāh ksā-. 3 So R. Sk, S, of Pan. 6 4 174, with gana grst. ād: to 4. 1. 136, Ed mekrayāh, P1 mahawah, Pz makriya, Di bhaitrevah. 4 So Ed. Pr. D1. R sācarvah: Sk sāmbarváh. Dz sámcavo: Pz sámcavau: S vaiñasán-

5 So R: others dron-.

6 So R; cf. the variants for no. 2 of Baudh,'s list, S răgrăvană; D. P.; gopăvana; P.z goptăyanā; Rm raukthā-. 7 Ed ap-.

QI

R adi-, Ed., S athi-, Rm ati-. 9 So P, Ld hāsa-, S dāsa-, Dz hasa-; Da, R. Sk hames -: after this. Pa has by dittography, āchikāyanā hāsajihvā.

3 Pı vādhula: Ed. vadhūla.

8 So Dr: Da nathue: Pr narie: Pa ahie:

Āmodāvanā Āpiśalā iti

7 apréală.

vidhrevă iti.

2 paraska (Weber, incorporating the first syllable of the next, wrongly suggests paraskara I.

Mān. 7 -mir.

9 garbhs.

5 dronāvanāh, 1 khalāyanāb.

7 apreala

4.	Mauna-	4. Mauna-	
5.	Mauka-	5. Mauka-	
6.	Jīvantyāyang-	Jaivantyäyana-	
7.	Arthalekhayo	7. †supyale- väleya-	
8.	Bhāgaleya-	8. bhāleya†	
9.	Bhāgavijñeya-		
0.	Kauśāmbeya-		

7. †athale-8. Bhāoaleva-9. Bhāgavijneva-10. Kauśambeya-

11. Vrkāšvaki-12. †madoki-(Omits nos. 9-15) 13. Băleva.

12. †mādāhi 13. . . . 14. Gauriksita-15. Dairghvacita-†vălevam 16. †näñcadhanā

11. Vrkāśvaki-

Man

6. Tivantvävano

4. ...

5 Manko-

†pānvacata 17. Pausnāvatāra-17. prodadavājā iti† 17. Pausnāvatā iri 18. Modāvanā its Pravara: Bhårgava Vaitahavya Såvedhasa (but W

These have no intermarriage. They have a three-yst pravara, 'Bhargava,

has savedasavad in the Adhvarvu's).

va	itanavya, Savedasa',	etc.			
2.	Yājñapayah Saukarā Matsyagandhāh	9. 1. 2.	Gärtsamedäh Sunakä †yajñavaca- Saukari	9. 1.	Gärtsamadah Sunakā †yajfiavacā Saukarāh

4 So S; Ed., Pa mādhūna; Rm, Sk mādhūlāh; 18 So Ed., Pa; R gaud-; rest, god-, R. Pr. D: mādhuls; Da mādhutvo. 5 So S, Pt, Pa; Ed. maudga: R. Sk. Rm

mausalāh. 6 So Sk; R ártvamtvävabhäávadam: Ed. läntyäyana; Pr lävantyäyana; Pa lämvatyävana: S vävantvävana. 7 So Sk, R; Pa arthalekhir; Ed. arthalekhāh;

PI, DI arthalebhih; D2 'rthalo; Sardhalebhi; after this P2 adds smagalekhi. 9 P2 bhāmga-; P1 bhāgavijāevava; rest omit.

11 So Pr., Sk; R drkāśmakayo; Dr vrkās- 5 mautya. makih; Da vrkāśmahi; Ed. vrkāśvavi; S 6 jaumantāvana. vrkāśvami: Pa vrsāśvaki 12 So Ed., P, D; S kadoki; Sk madho khadho; 2 sokārt. R mado vavo.

13 Conj. P2 pravareya; Ed. vareya only; P1, D2 căreya; D1 maficăreyah; Sk rathâh; 5 maudea-R vatpā; S yāreya, Cf. Baudh,

14 Rm garrikşita; rest, gauri-; S gaurrhita. 15 So Ed.; Pr dairghya-; Pa, S dairdhya-; 9 bhagavite R dairghyavita; D, Rm dairghscattah; Sk vaidyamvitäh.

16 Dz yacālayah

14. Gaurikaita-

16 Pañcaleva.

15. Dairghvacits-

17 So P2, S; Ed. pausmāvarāra; Sk pausmivatāh; PI, R pausņavata; DI pāņyavattah pausņāvatah; D2 pāņyavatāh pāņāvato; Rm 8 garchamadāh. pauspāvatā.

1 So P1; Ed., P2 yiljapayah.

the name ought to correspond to Baudh,'s

gandhah; Da masagandhah; all the others,

6 tvivatāvano. 8 bhāsali.

10 kauśātīpi. 11 vrksäśaki. 14 kanedesi

2 sukari.

02

2 So all (except P2 saukārā); but presumably

saugandhi. 3 Restored, cf. Beudh., Matsya; Sk nase-

mämsagandhäb.

II!

 $M\bar{a}n$

15 daurgavitam.

BHRGUS 37-381

9. Sunakā iti

Mān 4. Kārdamāvanā 4. Kärdsmäyanäi 4. Kärdsmävanä rājavādhavvās raishādhavvāš 5. Cauksth Caulcaiá 5 Conlecté

corāh caurāh 6. Smtriva(h) 6. Śrotrivā(h) Śrotrivikh 7 Prervisa 7. †pratvurā iti 7. pratvară W gives also an additional ity ete sunakă itv etesam, etc. 8 Grtsamadāh alternative, Bhargaya, Sauna-Prayara = K. & L.

hotra. Gărtsamada.

These have no intermarriage. They have a one-rsi pravara, 'Gärtsamada', etc.; or a two-rsi pravara, 'Bhargava, Gartsamada', etc.

Both W and Man, give in addition the following three families;

vatsapurodhasānām pañcārseyah pravaro bhavati bhārgava cyāvanāpnavāna1 vātsa payrodhaseti hota purodhasavad vatsavad apnavanavac cyavanavad bhrguvad ity

vedavišvaivotisās tesām trvārsevah pravaro bhavati bhārgava veda višvaivotiseti hotā valvaivotusavad vedavad bhrguvad itv adhvarvuh.8

pärthavainyänäm tryärseyah pravaro bhavati bhärgava vainya pärtheti hotä pṛthuvad venavad bhrouvad ity adhvarvuh.

D. Aivalāvana

The Jamadaonya-Vätsas have a five-rsi prayara, 'Bhargaya, Cyayana, Apnavāna, Aurva, Jāmadagnva',

But those who are not Jamadagnyas have 'Bhargaya, Cyavana, Apnavana'

4 Ed., P kard-: Da kārdāvano, 5 So Ed., Pr.: Pa. Da ávauksā. 4 kard-6 Pr -trva. MAn. 7 So Ed., Pa, R, Sk; Ps prastistim; Da 4 kāda-. 5 /étynketiá 9 In Sonly 6 árotrvá. pütenusakā ity etesām, etc.

1 Man, omits to this point, and also omits apnavanavac evavanavad from the Adhvaryu's pravara. The reading of W is supported by Sk. R. D. and the Nirnava-sindhu. 2 So D, Nirnsya-sındhu, Dharma-sındhu; D, however, gives them at the very end of the

Bhrgus, after the usual prohibition of intermarriage, so that one may suspect that they have been interpolated. D. moreover, attributes the family to Kātvāvana.

* W parthavavenanam, and in the prayars, parthaveti; Man. prarthavetanam, and in the pravara, vainya, pärthweti, venuvat. Man. places these three families between the Yaskas and the Grasmada-Sunakas, W between

the Argtisenas and the Mitrayu-Vadhryasvas. They are given at the end here merely for convenience, and their correct place remains uncertain 4 So Ed., ChRao, Biblind, atha hājām-; Berl, P athāha jām-; in place of this paragraph, VidhPar has vatsa-śrinatsavoś ca tathaina.

Of the Arstisenas, 'Bhargava, Cyavana, Apnavana, Arstisena, Antipa'.

Of the Bidas, 'Bhargava, Cyavana, Annayana, Aurya, Baida', 1. Yaska-2 Vādhūlas

5. Šārkarākui-6. Särsti-

8. Šālankāvana-9. Taimini.

3. Mauna-4 Mauka7. Săvarni-

10. Tivantvävanänäm

These have 'Bhargava, Vaitahavva, Savetasa'.1 Of the Svaitas,2 'Bhargava, Vainva, Partha'.

Of the Mitravus, 'Vadhryaśva'; or a three-rsi pravara, 'Bhargava, Daiyodasa, Vädhrvaáva'.

Of the Sunakas, 'Grtsamada' (sic); or a three-rsi pravara, 'Bhargava, Saunahotra.8 Gärtsamada'

E. Matsva Purāna

[Purusottama, after some laudatory verses, quotes in full the legend from the Purana of the production of the rsis from the sperm of Brahma. This contains nothing of the slightest historical value for the elucidation of the pravaras, and we may safely omit it here. After it, the text continues:14

I shall tell the gotras and pravaras of Bhrgu, of brilliant strength:

1. Bhrzuś ca Cyavanas caiva Appavanas tathaiva ca Auryaí ca

3. Vātsvo a 4. Därbbir 5. Nädävanah 6. Vagavano 8. †vaitihavah

9. Pailaí caiva... 7. Anustrakih 10. Saunakāvani-11. livants 12. kůmbodáh

2. Jamadagniá ca

3 Pz maunass.

5-9 Promits.

1 Ed. viska; P2 všakaka; P2 vaskr. 5 So Sk, Rm, D1; D2 narayano; all the others, 2 Pr álvula. nadāvanah, as the metre requires.

6 Cf. K. & L.; Ed., P vairiyano (dental); D, Sk. Rm vairāyano; M vaigāyano: Kra vairāvava.

6 Pa sānusti. 7 P2 omits; D confirms nos, 6 and 7 (dvay 8 So D. Pt; Ed., Mr vitahavvah: Ma vitiadhikāv āśvalāvanoktau). havyah; P2 vaivainyaí ca; Sk. R vainva: 10 Pr jivantyāthalānām; Biblind, VidhPār Kra vaimva. 9 Pa nella

daivantvāvanānām.

vara-ysis, given as the first ancestors of the

3 So M; Ed., P vatso; Sk, Rm matsyo. 4 So Ed., P, R; M dandir.

7 Ct K & L., Pr -ānusātyakih, P2 -ānusā-The first five names are simply the prarikih, Ed -anusarakih, M -atra saunakah, Krs sāriki only.

10 M, Krs -na 11 Pa -tf (better?).

12 So Ed , P -vo-, M avedah, Krs kāmbāda

1 So BiblInd, VidhPār; Ed. sāvedasa; P2 sāvedhasa.

2 So Ed., Biblind, possibly a mere scribal error for vainvanam. Pr sautanam, P2 vainvanam. 5 So Ed., Biblind, P2, VidhPar saunaka. P1, by haplography, omits all between the two occurrences of the word tratrangram

4 The manuscript used for the printing of Ed. inserts before the laudatory verses a sloke from the legend, polomy ajanayad espram devánám tu kantyasam cyaranam ca mahābhasam apnavānam tathāpyasau. Chentsal Rao prints it as it stands,

Fa8-AT

BHRGUS 45-42

16 Parantis totha 24. Vālākis 13 Vaihinarir 25 Tandakeév. 18. Virûpākso 27. Artabhāginah

14 zauhitvävanir eva ca 26 Rtshhām 17. Vaiávánarir 28. Märkandevä 32. Aiihina-21.? Uccairmanyuh 33 Ārithia tathā

22 Săvarniá ca 20. Vrkāśvakah 23. Vaistapurevi- M^{0}

29. Mandu-

†măndûma sutsh// lavah+

+6818Iria tathā caivānusātakih/ kopivaiño mitravaiñas 49. Sämkrtvatathā caivāmilāyanah†/

16 So Ed., P (Pa with -s altered to -n-), Kru-Mr karnania: Ma karsania.

13 Pr -niro: Kra vedāna. 18 Pa viron-.

vaiñapindavanas tatha-l

tsa-cülayah

49. Sämkrtvas

sărpir

†cātakih

14 So M, Sk, R, P2, D2; Ed., P1 rauht-; Di robuyayanah, Kes muhitya amtanta, cf. K & L. vairobitya

21 (on) . Ed. R kapāntlur, Pa kapālitu. Pa kapāytiar- bk krpāntlah. Rm krpāntluh. M tath) nilo Krs kapanika

22 I d va savarnir, Pz ba savarnir, Pr. D visävarnir: R sävakarni: Sk sävarnih.

20 Restored: Ed., P vikascaruh: D vikasvarah. R kasvarur; Sk vikasvarūpah; for nos. 22 and 20 M has lubdhab silvarnikas ca sah: Kru tirva sävarni caru.

23 Restored: Ed., Pr visnuh pailo pi: Pz visnuh paulo 'pi; M visnuh pauro 'pi; Krs visou psulomi; R. Sk. Dr vismi only; D2

24 So Ed.; M. Pa bit-; Pr cit-. 25 So R; Sk tol-; P 1 taulikesa-; D 1 taulikesih. Da taulih kesih; Pa nailikena; Ed. naulikona-;

27 So P1; Pz -antarbhaginah; Ed. -anta-

bhāgmah; M 'nantabhāgmah; Kra nauli kenimta bhiteina

26 Restored; Pr mrtabhago; P2, Ed. arto that point.

bhāreo: Mit bhrtshbāreeva: Mia mrtebbārgeya; Kṛs tāyana bhārgava,

30. Māndayya-

31 Mändüka-

35 Sthaulanindih

36. †áikhānattir

39. Ārkāvano

38. Devamatir

34. †sphenapäganibhas tathā

37. Śārkarāksis tathaiya ca

28 So Kra; Ed. 'tha markandu; Pr. M 'tha markanda: Pa 'the markandi. 32 Conj.; cf. K. & L.; Ed., Sk jahino; Pr. D sahimo: Pa dikito: R ishilo: M isvino: Kra

33 Conj , cf. K. & L.; Ed., Sk, Mr, Pa, Dr, Krs vitanas: Pr vitinas: Ma nitinas: R vitinah: Da votingh.

29 M munda. 30 Pa mandayyu: after no. 30 Krs has

vätsvävana 34 So Ed : P1. D phenapāstalinah. P2 spenapāgatīnas: S -pegabhīna-, krs švena

pāgali: Mr phenapās tanitas: Mz phenapāh stanitas; R. kenavāh talivah; Sk kanavāh nalinah. 35 So Ed., Pr : Pasthaultoandi : Mathalapinda.

36 So Pa: Pr. Sk éskhapatir: R éikhavatrir; Dı sikhāpatrih: Dz sikhāvattih; Ed. sisāpattis; M sikhāvarnah.

37 All. éli-. After this name, all the sources have an additional line, which, however, is clearly a dislocation from after no. 56, where

indeed P1 and M give in addition another version. For the readings here, see below at * The readings of the Matava editions and of Purusottama are irreconcilable for the names

between 38 and 41, and since only one name (simkrtya) can be traced at this point in K. & L. and Man,, there is little hope of mending the text. The variants in the manuscripts are; for M. Mz adds a variant reading for the last, vaino vadramilavanah; for p. Ed. manduma, Pr mandukama, Krs manduva; Ed., Pr. Krs vrsabhih; R. Dr. Sk rsabhāh; D2 trarasabhih; Sk R, Dr sutah; Dz stutah; Pr sutis-; Ed. sa ca; Krs omits; Krs, R, Ed. lavah; Pr tavah; D playah, Sk palayah, Pi anusa-, Ed anusa , Krs satak, only, Ed. P. R. Sk kopiyajno, Dı kopa-; Dz vopa-; Kış kıāpa-; all, except Rm, mitrarajñas; Pı caiva mil-; Pa caivābhilāyanih; Ed. tathā vē mitralāyanah; Kra amilāyana; Sk. D āmilāyana (D2 āmitsāyana?). (P2

41. Gängävana-55. Lalatie 40. Ähvävanas ca 54 Labració coisso 42. rair twodāvanis tathā 53. Läksevah 43. Gosthavano 56. Parimandalah

47. Cămikiá ca 58 †ābikib 44. Vaisampāvana-59. saucakih 46 Gillsvan kautsas-48. Vaikarnavah

60. tathānyah Paingalāyanih 45. Śārngarayo 61. śälvävanir 51. Yāiñevir 57. Mālāvanih (50, 52), †hhrästrakāvanih

39 Restored; P1, Ed. märk-; M2 mänkäyano; 58-60 So M; P1 alukih a, kośas, pauslayanib; Ma gives v.l. for the first name, ialabhar

65. Kantilvah

68. Kāmsiá

76. tneikeiihvo

78. kehmaletir

79. hikaścariht

77. jihmasünyah

62. Kancabastikah

67. za-Kranňcaksi.

63. Căndramasis tathă

(66?) †sauhasokti

[42

which preceded in the Matava's source: Pa omits from this name to †anusatakuh inclusive 38 Restored; Ed., R. Da. Pr divanatir: M devapatih; Dr divapitih; Sk divah patih. 41 Restored, cf. the other lists: Mr gargyayano; P: gargayano; Ed. margayano; Kra garonyano (all with dental n); Pa, M3 gāravāvano.

40 So Krs; Ed., P hyllyanasca only: M pāvanaš ca. 42 So Pa; Pı nodāvanis; Krs gošāvana; Ed.

M : karmāvano; the mitial m- has arisen from

the genitive plural ending of devamatinam.

gotsāvanas; M s gārhāvanas; M 2 gārhāvanas. 43 So M; Ed., P2, Krs -sthya-, P1 -stya-, 47 Conj., but doubtful; Ed., P. D havanus ca. R. Sk havatib; Krs uhavani; M1 vatvavano; M2 vahyayano, with variant reading mahahhago.

46 So P. Ed., Kre; M has no name, but fills the verse with eva ca.

48 Restored; Ed., M. Sk vaikarninih; Ma gives v.l. -neyab; P. Dz. R vaikarnapi; Sk vatkaniyih; Dr kailavarpadhih; Kra vaikarnāvana.

45 So Ed., Pr., Ma; Krs sargarava; Mr 66-8 (nos. 67, 68 restored from the other lists) ślinkaravo; Ps ślirbharavo.

51 So M; Ed. yajñeyir; Pı yajñapir; Pa yājapir.

50, 52 So Mr, with dental n; Ma -nih; Ed. bhārstrakāyanih (dental); Kṛṣ bhārnakāyani; Pz bhārnavāyanih; Pz, Dz bhāllakāyanih; Sk, R bhāllakāyatih; D2 māstukāyanir; the original Mastva source seems to have confounded the two names bhrastreys and sitikāyana (for sitišāyana).

55 So M; P -dir; Ed. lälavir; Dr lalämah; D2 lutmāmah: Kra lālāvila. 54 So P1; Ed. läbhrtis; M nākulis; P2

bilabhre caiva; Krs bhrti.

53 Restored; M. lauksinyo; M2 has v.l. laugākṣi; Pa laksmanyah; Pa, Krs lalvānyah; Ed. lalvanah; R lakeminyah; Rm läkemanah. 56 M -lau.

None of the other sources have this line here. but all (including M, P1) give a different version of it between nos. 37 and 39. The readings there are hid salupi-dhyajakrtsanyau tathanyah paugalayanih, 5 jaladhis saidhyanh krechah , paing-; M ialadhih saudhakih (M2 saudhikah) ksubhyah kutsanyo (M2 kutso'nyo) maudgalāyanah; Pr jaladhih saillaut anas tathanyah paing-; Pa jaladhih saudhvarih krtsnas tatho'nyah paing-; Krs saladh; saidhyaii D samyanit; R senant, Sk senant, R latsnah, D. Sk krtana(h); Sk paingalāvanih; R pog-: D paigalayanih; with all these, cf. Man.,

ālundhu-krausti-saudhakīnām 61 So Ma, Ed., P. R. Dr. Krs; Mr slitvayanır; Da áğlağyanih, Sk áğlyapatıh.

57 So Ed., Mr.: Ma malayanih Pr D malay patih; Pa, R malyayanıh; Sk malyapatih; Krs nırmalāyani

65 Restored; Ed., Pr. Dr. M. Sk kautilih: R kauthalih; P2 kautale; D2 kotalih; Krs. kāthi.

62 So M; Ed., Pr koca-; Pa sova-; Kre lauki

hastika.

M sauhasoktih (M2 sauhah soktih) sa-kauváksah (Mia nives v.l. kaupáksi) kausiá: n diverges widely-sauktih (P1, D2 šauktih) sa-kotaraś (Sk -th-: Pa sa-vyorara) saksi (P. D. -ih): Krs sauktika sasārava sākai.

63 So M; p sandramanis; Krs candramani. 76 So Ed., D, M, Sk; Pr jeksjihvir; P2

ickauhmir: Kes teka. 77 So Ed., Dr. Pr jehmasûnyah: R. Pa

iekaśunyah; Sk jihyāśūnyah; D 2 hihmaśūnyah; M s jihmakas ca: M a jihvakas ca (with variants. jihmakas ca und nadākis ca); Krs unehma,

M2 vvädhäjvo 79 So Ed Pr. Krs. Dz. R hikasvarih, Sk

dikascarih, Dı hikasmarih, Mı lohavairinah, M 2 lauhayarrınah.

RHRGUS 42-43]

60 Säradyatih 74. vāgāvaniš 26 emroandhist 75. ca. Ammati 87. kāśakrt 71. sa-Naikarsir 88. sa-Madhvodas 73. Ustrāksiś ca 82? †naurna-

85. Gaveranih These are said to have a five-rsi pravara, Bhrgu, and Apnavana, and Cvavana,

and Aurya, and Jamadagni-these five are said to be the prayaras.

Now listen while I tell you of other descendants of Bhrgu:

1. Ismadaonir 2. Bidas caiva śākatāvanah 3 Paulastvo 82 aurvevă 4. Vaidabhrt tathā 9. märutäst caiva 6. raiá ca Abhavaiātas ca

all these are said to have splendid prayaras, Bhrgu, and Cyayana, and Apnavans. ... 1 These reis are said to have no intermarriage one with another.

1. †bhrgyamdipo 6. tathā Bhālvir 4. †naikaših 2. Margapatho †kapir eva ca 3. Grāmvāvani-†katāvanī 8. Arstiseno

(ca): Pz. Dz losthāksi; Sk losthāksah; M lokāksis.

85 So D 1: Da -vih; Sk garevanih; Ed., P. Kre

bhaveranth; R viranth only; M. calakundalah.

75 So M. P1: Ed., P2 avanumatih; Krs

52 % 50 p. Krs paurnaması gadhika; M

87 For kāšakṛtana; the ending has doubtless

disappeared into the sa- (=with) of the

following name; Ed. kāsakṛt; Sk kāśekṛt;

Pı kakrı, Pa käsikrt R käsakrı, Dı küntakrı,

88 Restored: Ed. sămănvatas: Pr samvam-

dhyamtas: Pa samadhyagas (Pa adds, but out

of place, immediately before the prayars,

sambomdhamta itv ani pëthah): Sk saumadë-

yanah; M sāmānvena (and vathastesām for

Da kantimad iti: Kra sikrta: M. sakrt.

9. Gärdahhiá ca 7. Kārdamāvanir eva ca +56vāvania 10. tathā Anūnah

5. Apastambis

M -ka-netisyau.

74 Ma vilng-.

tathartesam).

69 So M (without visarga); Ed., P. Dr. Kre present family has only: bhrguá ca ácavano sauradvatis. Da sauradatih: R. Sk säradhvanh. 71 Restored, doubtfully from K. & L.: Ed. P1. R. Sk (sa-)naimiśvo: D1 naimtsvah; D2

(nc) py anysh paulasyo bhagu (read bhrgu) vamásjab, caturtho bhavajáto 'yam annavano hi pamcamah (sic); parasparam avaivahya, etc. 4 Restored: Ed., Mr vaiis-: Ma baiis-, namurakhyo: Pa namusoro: Kra sanami; 6 Ed. ca bhavaittaí: M cobhavaittaí. 73 Restored: Ed., Pt. Da. R. Krs lostiksiś

7-9 Ed. and M agree in all these: D katāvanih arrevah (D 2 arthevo) marutah.

1 So P, D; Ed. -dīyo; M bhṛgudiso; Kra bhrgu vaidīrva. 2 Pa -ratho: Da bhareapatha.

3 So M2 alone: all the others with dental

4 Ed., M katāvanī: Pr. D catāvanih; Pa

sathāvanī: Kra vatāvani: R dāvanih; Sk cattavanih: Rm vadāvani. 6 So P; Ed. bhalvir; M bilvir; M2 gives

variant bhaller: Krs balvina. 4 So M. Pr: Ed. -sih: Pa naisakih; Krs

aikasi, M kapir: P. D. R. Rm kavir; Ed, kasir; Sk kakih: Krs kambira.

9 Ed. gārdibhis ca. Da. M šavāyanis; Dī -tih: Pr aśvävatir: P2 šścämir: Krs šśväbhi; Ed. aśvabhir: Sk. R. Rm aśvabhih

10 So PI (athā-); M tathārūpih (so also n the prayara); Pa atha tāpiš ca; Ed. adhitāyiš

P1 and Krs omit the whole of this family: ca; S atatāviš ca; Krs tāvi; R rathatāpir. P2, in place of the preceding prayers and the In the prayers, Ed. has -antipih, P -antipah.

D savs of the prayare here, hätvävanena vätsänäm (read vätsvänäm) trayah bhärgava cyävanapnavanety uktam: bidanam apv eta iti matrve. But it is clear from a comparison of K. & L. that a lacung has occurred in the Matsva text, or, of course, in the source from which the Matsya author derived his information.

These are said to have a five-ysi pravara, Bhrgu, and Cyavana, and Apnavāna, and Ārstisena, and Anūpa—these are said to be the five pravaras. These rais are said to have no intermarriage one with another.

	Yaskas tathā Vītahavyo		†pıliś caiva khalis tathā†		sa- †madāgeyi Dairghyacitas tathaiva ca
3.	mādhūlaś	8.	Bhāgalir		Gaurikşitalı
	†candamo		Bhāgavijñeyaḥ		Pañcālavaḥ
	damah†		Kauśämbeyi-		tathā Pauṣṇāvato hy ṛạila
б.	Jīvantyāyanir		Vrkäśvaki	18.	Modāyano
42	Maunas ca	13.	Băleyah		

These are said to have a three-rsi1 pravara, Bhrgu, and Vitahavya, and Savedhasa.2 These rsis are said to have no intermarriage one with another.

4. Sāmcarvas tathā

5. Draunāyano

 Maitreyah 	Raukyāyaņ
1, 2 Krs, Pryaska; the word	
For it, Ed., P have vaco; Kr.	
presumably meant to indica	

1. Khālāvanih

2. Šākatākso

are alternative designations of the family; M 2 gives a variant, vaskā varo, 3 Conj.; Ed. mādhavas; Pa madhavas; Pa māmvas: Krs mākama: M mathitas. The next two names perhaps correspond to mauna and

mauks of the other lists, but see no. 4 below; Ed., Pz candamo damah; Ps, D, R, Rm candamo dansh; Krs (as one name) candamodava: Sk pandumo dano: M r tu tatha damah: Ma ca tathā damah.

6 So Ed., P: M inivant -: D1 inivat -: D2 ilvat -. 4 Conj.; M maufijaé ca; Ed., Pr maulié ca;

P2 mausalvo: D mausalth: Krs sausāli. Ed., D. Pr. M. Sk piliś (caiva): Pa picaliś

caiva: Kra ávapili. tatha: Krs vali.

8 So P. Dr. Kra: Da bhagulih: M bhagulo: 2 So Ed., M; Pr sakacakso. Ed. bhargelir.

9 Restored: Pa. D1. Rm bhagavittis (ca); Ed. bhārgavatviš ca: Pr bhāgavitiš ca: Da

bhāgacitih: Krs bhāgavi viéva. 10 So Ed., P. Kra: M kausapis tv atha.

11 Restored: Ed., P. M. Krs. R. Sk, Rm (-ś ca) kāśvapih; Dz kaśvapih; Dz kāsvapi. 13 For balevah, cf. Baudh.; Ed., Pa balevis; M bālapih; Pr vāpi; Dr vāleyab; Dz vāle-i; Krs välevi.

12 So Ed., M śramadāgepih; P r samadāgepih; 9 So Ed., M r; P r harpsaniruhvas.

9. Hamsajihvas

P2, D1 samadogeyih; D2 sryadage-i (with p blotted out); Kra samadragep: 15 Conj.; Ed. saujvarsi ca; M saurastithis; Pr saurijvaris: Pa svarih sauris; Sk saurih tvarih; R saurih dvarir; D t saurih ivarih;

7. Apiáali ca. 8. tāpikāvanuh

Dasauruvāra; Krasauri įvarita; Rm saurir įvarir. P2 and Krs omit the rest of this family; Pr dislocates the last four names and the

prayars to after the prayars of the next family (the Mitrayus). 14. 16 (ont.: Pr gaurigas ca sa-pañcales; Ed.,

M gargivas tv atha jābālis.

17 Prt. pauspavato munib; Ed., Mt. pauspylivano hy rsib. 18 Coni.; Ed., Mr gramadas ca; Pr vasodas ca;

Dr. after a number of additional names, ends with gauriigah väsodah (D2 gaujigo västeda).

P2 and Krs omit this family entirely. P, D, Ed., R, Sk khalis (tathā); M calıs 1 Conj.; Pı khānāyani; Ed., M, Dı falāyani; D2 vänävanih

4 Conj. (but against the metre); Ed., M khāndavas tathā; PI, D sānvayas tathā.

6 P1, D2 raukyāyanah (dental); D1 raukthāyanah; Ed. raukmāyanah; M: rauk-

māyanā-; M3 raukmāyanir. 7 So M t, and a variant given by M 2 (although

the sandhi crosses the caesura); M2 apisis ca-; Ed. piśalt; P1 apiśiś ca-. 8 So Ed., Pr. M: D -na.

1 Here, and in several other instances, Ed., Mr., Mz all print arrayah for tryarseyah an obvious enough scribal error.

² So P1 tathā caiva savedhasah; Ed. and both Matsya editions actually print without comment the unbelievable corruption tatha raivasa-vais asau. This is all the more remarkable in the case of Ed., since, as Px shows, Purusottama's text was free of st, and Chentsal Rao would seem to have taken the trouble of incorporating it from some other Matsya text.

These are said to have a three-rsi pravara, Bhrgu, and Vadhryaśva, and Divodasa. These ssis are said to have no intermarriage one with another.

7. Pratvūsas ca 4. Kārdamāvanih +45ktvävano 8. tathā Grtsamado rājan 1. Yājňapayah 6. Śrotriyaś ca 9. Šunaksé ca mahān rsib 5. Caulosis ca 3. Matsyagandhis tathaiva ca

The pravaras1 of those mentioned here are said to have two rsis, Bhrgu and Crtsamada - these two are said to be the pravara-rsis (arsau). These rsis are said to have no intermarriage one with another.

The founders of gotras, of great power, in the family of Bhrgu have been told to you, O king, by the recital of whose names a man leaves all sin behind.

Purusottama comments:

Now we shall explain these sections. Among the gotra-ganas here cited, if any single Sütra-author gives any particular not given by the other Sütraauthors -for example, any gotra, or gotra-gana, or other names within the gana, or a different number of gotras, or a different order of the rsis in a prayara.2 or alternative pravaras, together with the question of marriage and non-marriage in such a case, or any other difference—it must all be held to have been said by all the Sütra-authors, since there is no difference between them in the matter of authority, and since there is no obstacle to establishing the validity of a rule from a single pronouncement: exactly as in the legal books, in their chapters on penances, inheritance and procedure. Moreover, if the forms of the rsi-names listed in the gotra-ganas should be in doubt, either in the matter of vowel-length, or number, or order, or such like, they are to be decided to the best of one's intelligence by properly applying the resources of the Veda, the Nirukta, Grammar, the Mantras, the Explanatory Works, Tales, Purānas, and worldly logic. Moreover, wherever a name is read twice or thrice, in the same gana, or in different ganas, it must be considered that distinct rsis are meant, in spite of the identity of the name, since otherwise there would be no point in the repetition, and since, moreover, there is a difference in pravara between one

P, D1, R, Sk śaktyńyano; D2 vákyňyana; 6 Conj.; Ed., P, D, Kra, R, Sk tathā śronyaś; Ed., M ekāvano: M2 gives variant, śākāyano; Krs ássnyāvana. 1 Cf. K. & L.; Ed., Mr vaifiapatir; Pr valar-

matir; Pa peifiepati-.

3 So Ed., Pa; Pr matsyamgandhis; M, Krs

7 Cf. K. & L.; Ed., Pr., Mr., Krs pratyūhas ca.

M tathā sauriá.

5 So Pr; Ed., Pa cakeur va; M caukeir vai; Kra vaksina; R cauksāh; Sk coksāh.

4 Krs kāda-

9 Restored; Ed. sanayas ca; M, D sanakas ca: Pr śanakaś ca; Pa sanapaś ca; Kra sanapa.

^{*} P2 reads only pravaranam awan ahya rsavah parihartitah, Krs (not realising the lacuna, and grouping the present family with the Yaksas): ete saptavimiati bhargava cyavana jamadagnya; pravarānām aninākvā rsavah pariktrtstāh.

² Read prapara, i.e. for prapare, not as Ed. pravarah.

gana and another. And it is not proper that one person should have different prayaras without a special ruling to that effect. Also, in the world, the same name. Devadatta for instance, belongs to many persons. Again, where a single name in one and the same gana is read by such and such a Sutra-author in a form which differs (from the other Sūtras) in number length and order of syllables, or in any one or two of these ways, a single person must be considered to be meant, since in spite of the partial difference it is still the same name-according to the maxim: 'That which is altered in a part does not become something else.' We shall therefore explain the gotra-sections already given and those to be given in the sequel on the assumption that they are all the same, that is to say, a name which occurs in one account is the same, because of sameness of prayara, as one which occurs in another account (if the difference lies only in) the addition, alteration, transposition or interposition of sounds.

First we shall explain those of the Bhrgus. Because of the pre-eminence of Bhrgu. This pre-eminence is seen from the passage: 'Of great rsis, I am Bhrgu',1 and from the mention of Bhrgu in the Moksa-dharma (in the twelfth book of the Mahāhhārata) as a part of Vasudeva Thus: 'We shall explain the Bhrgus, who are first'; or else the phrase is intended to show that they did not become Bhrgus afterwards only, by reason of adoption (devāmusyāvanatrena), since the deyāmuşyayanas are given later. Since the ganas and pravaras are here selfexplanatory, they need not be further explained.

The Jamadagnya-Vatsas. The Vatsas are here qualified as Jamadagnis so that they shall have the fivefold cutting of the sacrificial cake, since Apastamba says, "The Jamadagnis have a fivefold cutting." 'The Vatsas, Bidas, and Arstisenas have no intermarriage: they have a five-fold cutting:' this shows that the prohibition of marriage already given is to be inferred also in the Sütra (of Apastamba) which prescribes the fivefold cutting. Here, these three ganas have no intermarriage, because three of the five rsis in their pravaras coincide. And those of the Vatsas and Ārstisenas who have an alternative three-rsi pravara have no intermarriage, since two rsis coincide. This rule has already been given above.

The other ganas, Yaskas, etc., avoid their own gana in marriage, because of identity of pravara, and intermarry with all those already mentioned and to be mentioned hereafter, since there is neither identity of gotra nor of prayara. Thus, marriage and non-marriage of the Bhrgus has been explained.

The Sutra-authors give four pravaras for the Sunakas, viz.: 'Saunaka', 'Gārtsamada', 'Bhārgava, Gārtsamada', and 'Bhargava, Saunahotra,2 Gārtsamada'. Scholars debate the question whether these are alternative pravaras. Some think that it is a question of free choice.3 Others think that it is a 'fixed

1 Bhagavadgītā 10. 25.

Ed. throughout this discussion, Saunakahotra, Sunakahotra.
 Literally 'like the case of rice and barley'—where either is equally good.

ontion', that is to say, that the alternatives are to be allocated according to the arrangement of families. Now what is this arrangement of families? They say: there are four kinds of Sunakas, differing one from another. Some are descended from Sunaka alone; some from Grtsamada alone; others, from Grtsamada, the son of Sunahotra, the son of Bhrgu. Thus, they are united only in the matter of the name 'Sunakas', but are really distinct families; and these four prayaras belong to the separate families.

But why, it is asked, can the matter not be ordered thus: Bhrgu's son was Sunaka, his son was Sunahotra, his son was Grtsamada, and his son was Sunaka. thus making a single family? This is not proper. Why? Because it is forbidden by Satyasadha, who says: 'The Adhvaryu chooses three, one after the other (anantaran), from the near end the more remote ones, etc ' The commentator Matrdatta explains the word anantaran as 'with no other hymn-composers interposing between them'. In the present case, if there were only one family, there would be hymn-composers interposing. Therefore, as we have said, it is a 'fixed option'. In this way also the alternative pravaras of the Gargas, Haritas, Kanyas, Rathitaras, and Sandilas, etc., are to be explained by difference of families.

The Bhrgus have been explained. This explicit repetition is used (by Apastamba) to confer the status of Bhrgus on the Sunakas and Mitravus, in whose prayaras the name Bhrgu does not occur, thus justifying their inclusion in such cases as the Bhrgus' establishing of the fire according to the rsi (yatharsyādhānam), or 'A Bhargava is Hotr'.

Now, it is asked, why do Kātyāyana and Laugaksi repeat for each separate gana the phrase 'these have no intermarriage', instead of saving it once for all: it would have been fitting, and in accord with the principle of verbal economy, to say, as Gautama does: 'Marriage is with persons having different pravaras.' Those who are learned in the history of the descent of the pravara-chapters give the following refutation: seeing that in the Matsya Purana the Blessed Visnu in the form of the Fish says after every gapa: 'These have no intermarriage', Katvayana and Laugaksi, who received their text from that source(!), say the same thing. Others say: Baudhāyana and the others say that there is no marriage with members of the same gotra, but do not prohibit those who have the same pravara; and it is to emphasise the latter prohibition that they repeat it after each gana. Still others say: by dint of much repetition (the reader) must come to know it. Others again say: it is simply the practice of these two Sutra-authors; for surely different people have different practices. So, for example, Baudhayana, although he says in his first chapter: 'From the near end the more remote ones the Adhvaryu, from the far end the nearer ones the Hotr: this prescription applies throughout', nevertheless with no fear of prolixity, says after every gana 'for the Hotr', 'for the Adhvaryu'. Similarly, Apastamba, etc., in the case of the one-rai pravaras of the Vasisthas and Sunakas, etc., says:

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'for the Hotr', 'for the Adhvaryu'. So also, Aśvalāyana gives the bare pravara throughout, and nothing else. Thus, this is merely the practice of Katyavana and Laugaksi. Still others say: just as a person of the same gotra is nearer akin than one of a different gotra, so one of the same gana1 is still nearer than one merely of the same gotra, since, being descended from the same rsi, he is equal to a brother; and just as marriage in the wider gotra is prohibited as being sinful. so also, in order to show that it is still more sinful within the gana, they give the prohibition after every gana. Still others, wise in their own conceit, perversely explain the meaning to be that these (mentioned) may not marry within the gana in question, but others may. This would be to impugn the learning of the two Sutra-authors, since if this were so, there would be nothing to prohibit members of another gana, even within the same gotra, from marrying into that gana. And such a prohibition is in fact given. Therefore, the meaning is as stated (in the immediately preceding alternative explanation).

CHAPTER III THE ANGIRASES

THE GAUTAMAS

A. Baudhāvana

We shall explain the Angirases:

C Others Assistantes and a series				
Äväsyäh	8.	Taundir	15.	Svastaisakih
Śronivedhāh	9.	Dărbhir	16.	Kilālaya
Kācāksayo	10.	Devakih	17.	Arunib
Mūdharathāh	11.	Sätvamugrih	18.	Kāthorih
Sātvakayas	12.	Kaubāhyā	19.	Kāśīvājāh
Taudevāh		Baudhyā	20.	Kākşîvāh
Keumāravatvās	14.	Naikarih	21.	Pārthivā iti

These are Ayasya-Gautamas. They have a three-rsi pravara, 'Angirasa, Ayasya, Gautama', etc.

1. Śāradvatā 2. Abhuitā

3. Rauhinvāh

4. Ksīrakarambhāh

2 So G: Sk. Rm ároni-: Be, U. P. Dz ároniceyāb; R ároniveyā; Di ároniceşakab; cf. Census Report: Caland, after gans tubbradi, antveyth: M. T anicevah: Bu anicevah.

3 So Ed., M, G, T, Be, U; Bu kauc-; D: vāksih: Da kācābhih: rest omit.

4 So Ed., D. R. Sk: Pr mitharethah: Pa mutharathah: Be. U mudhasamrathah; B. Caland mudhah only.

5 So B. R; A satva-: Sk satvakāva; Pz satvakasah; Da saptakih; S satykravah,

6 Cont., cf. the other lists among the Aucathyas (Man. reads taudevah-with dental-which Caland conjectures in his footnote); M. G. taindehāh; T. taidevāh; Bu, Caland taidehāh; Be, U khedehāb; P. Sk, R. Dr svaidehāb; D2 syaidehah; Ed. syaidāhāh; S staudehāh;

Rm vaidehāh. 7 D2 -vvarvah · S.

8, 9 So Be, U; M, T taundibhih; G, Bu taundikih: S taundinir: Pa taudir darbher: Ed. taudir darbhir; P2 taundir darbhir; D1 tändih darbhih De taudidambhi; Sk taudam-

10 Pz, Sk daiv-; P2 places this after no. 11. 11 Sk satvamuni: Ed. satva only: S. Ed., Dr. include with this the first syllable of the following -kan (-ko). Bu -mugnkah as well as

12 So A; B ko-; both vary between -vahya 4 P2 -karabhāh; R kşīraka' bhāh; S krītakaand -bahya; S vabhyā only.

13 So B, cf. Pap. 4. 1. 107; A baubhya (vaubhyā); Sk vaimyāb; D2 bābhyo. 14, 15 Bu kari- only; Rm naukarih; Sk tnukarih; R. Da naikarih; Ed. naika-rsi-; Dr naskaristih; rest, naskari- with no visarga, Be, U. Sk. Caland svastnisakih; R stastnisakih; Pr systemaki: Ed., Pr stajsikih only: Dr staisakih; Da tešikih; M stikih; G stistaistkih;

T stistainikah; S naikarstistaisikah. 16 So M, T, Be, U; G, Bu, p kil-17 So M. of, the other lists; Caland, S. Ed., Dz kāruni; Pa karūni; Pa kāruni; Da kārenih;

R karunayah; Sk karuthaya 18 D kathorsh: Pa kahori: Pa katho only; Ed. k (thori-

19 M. G. T. R kāšivājāh; S kāšānājā; P kāsī only; Ed. kāsi only; D kāsīkah. 20 So Be, U, Pa; Pr kamkstva; Ed., Dr

kāksivā; D2 nāksīvah; R kāksīvāh; Sk, Rm sāksīkah: B omits.

21 So B. D. Sk. R: P. Ed. omit.

1 Corrected by Caland, cf. Pan. 4. 1. 102; T śāradvantā; Be, U śaradvanto; M, G, Bu, Ed., Sk saradvantā; P2, D saradvanto; P1 śaraddantă; R śaraddatā.

2 So P. S. Rm; Sk abhijina. 3 P. Dz, R roh-.

rambhās.

¹ Ed.: sagotrād api samānagotrah; but gana is obviously meant.

149-50 7. Aunahindayo 9. Rănavo 8. Rāhūganā 10 Märsanvä iti

These are Śāradyata-Gautamas, They have a three-rai prayara, 'Āngirasa, Gautama, Śāradvata', etc.

1 Kanmandá 2. Māmantharesanā Māsurāksāh

5. Saumucavah

6. Sauvamună

4. Kästaresava 5. Üriävanä

 Vānaiāvanā 7. Všásva iti

These are Kaumanda-Gautamas, They have a five-zgi prayara, 'Appirasa, Aucathya, Käksīyata, Gautama, Kaumanda', etc.

The Dirghatamases 1 have a five-rst pravara, 'Angirasa, Aucathya2, Kaksivata, Gautama, Dairphatamasa', etc.

1. Autemase 2. Diáváh 3. Praśastāh 4. Surūnāksā 5. Mahodarā 6. Vikamhatāh 7. Subudhvā 8. Nihitā 9. Guhā iti

These are Ausanasa-Gautamas. They have a three-rgi pravara, 'Angirasa, Gautama, Auśanasa', etc.

5 So Re. U: Ed., Pt -cavah (and implied by U. P. Ed. kastha-: Sk kastrekhavah: Dr. D); Pa -cāyāh; R samuccayah; M, G, T, S kāstarebhih; Da kāstarevir. ssumuravah: Bu sauguravah. 6 So Be, U: R. Sk. D sauvāmunā: Pr sauvāśunāh: Pa sopamunāh: Ed. saumvāvanā: M sauthamura: G. T saudhamura: Bu sauvamura: S saurvāmunir.

7 So Ed., S. D. R. Sk: B raupabhindayo: Be. U. Pr kopibindayo: Pa kausayidayom: Caland, suggests supabindavavah, cf. gana bahr āds.

8 So Be, U, Ed., D1; D2, P2 rāhu-; Sk rahū-; D inserts māsuresih (cf. note 3 above); Sk Pr rahra-: R rahna-: S rahūgani-, 9 So B (Bu ranevah), cf. gana pailada: Be, U.

P, Sk, D: ganayo; Dz kha(?)nir; R ganamānavo; S rāvano. 10 So M. G: T marsanvā; Bu māsanāh;

Be, U. Pr. Dz. R. Ed. māsanva; P2 mārāmā; Dr bhārsanvah; Sk bhāsanī; S māsāndah,

2 So B, Sk, D2, Be, U, S; P1 mamanta Isana; P2 māniparesānā D1 māmandharesanah, Ed mandharesanā; but cf. Schol, to Pan. 2. 4. 66; or does Dirghatamas Mamateva belong here?

3 So B, Ed., Pr. Dr; Sk mamsu-; Be, U māsareşayah māsurākṣāh; P2 māpturesayo Bu subuddavah. surākṣāh; S māsurukṣāh.

5 So M. G, Caland (although Caland's comperison of Apast, is not convincing, since the latter gives Griffvans among the Bhuradyana):

T firmava: Bu sunavana: S oiavana: Be. U. Pr. Sk aftiavana: Ed. aftis: D1 Ais: D2 Bulvato: Pz äñjanāvanā. 6 So M. G; T vitna only; Bu, S omst, Ed. P värlivana: Dz vävanah: Da väñiävanah, Sk căniavanăh. Be. U văsăvanăvă, after this name. inserts kāksīvatāh aušijāh māsurekhavo. 7 So Be, U, T, G, Sk, S; D1 vāširih; D2 vārisosām: P. Ed. omit: M. Bu pāsava.

2 So A (but Pz ditvšáva: Dz auśanasoddiáva): M. Bu. S distyāh: T distavah.

3 Da praśatstah.

4 Dı surüpāksih: Da surupakso. 6 So Ed., P. Sk. Be, U: D1 vikemhantah; Da virkahatah, M. G. T. Caland vigadvakāh Bu pingarakāh; S vadandhanā nitamhatah 7 So Ed., Da. Pa. Rm; S subuddhvā; Pt

suvudhā; Dr subodhysh; Be, U subuddhā M subudhanya; G subudhnya; T subudhnya;

8 So B, Sk; A, S -hata.

4 So M, G, Bu; T kasa-; S karstesaya; Be, 9 Ed., P, Be, U omit (but Sk gives it).

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3. Svetiváh

CATITAMAS

4. Pauřiisthava Kärenupälavo 2 Vástavváh Audaiñāvanā

6 Madhuleara 7. Aisgandhaya iti

These are Kārenupāli-Gautamas. They have a three-yri pravara, 'Āngirasa,

Gautama, Kārenupāla', etc. The Vămadevas have a three-rei pravara, 'Angirasa, Gautama, Vămadeva',

etc.1

There is no intermarriage among any of the Gautamas.

B. Anastamba

Next, of the Angirases;2

The Avasya-Gautamas have a three-rsi pravara, 'Angirasa, Ayasya, Gautama', etc.

The Aucathya-Gautamas have a three-rsi pravara, 'Angirasa, Aucathya, Gautama', etc.,

The Austra-Gautamas have a three-rsi pravara, 'Angirasa, Austra, Kāksīvata',

The Brhaduktha-Gautamas have a three-rsi pravara, 'Angirasa, Barhaduktha, Gautama', etc.]3

The Vamadeva-Gautamas have a three-rsi pravara, 'Angirasa, Vamadeva, Bārhaduktha', etc.

C. Kātvāvana and Laugāksi

We shall explain the Angirases:

angiraso vyškhyšavšmah:

1. Aucathvā-Gautamās 1. Aucathvá-Gautamās 1. Aucathyā-Gautamās

2 Dz vāstanya; after this, Be, U. Pz add differently-M, G, T bāndhukvā; Bu vanvämsdevväh. 3 Da ścetrvah divah; S śvedtvah; Pa śceta-

4 So T: S paulisthava; M. G paufijistva; Bu panstah; Ed. pauñustha; Be, U pauminsthvä; Pr. Dr paujistā; Pz. Sk paujisthā; Da

pauñustah. 5 So Caland, cf. gana tikādi (-ni-); Ed., Pa, Da audajāvanā; Dr audājāvanah; Pr yaundajāyanā; Sk audasāvanth; M. G audunjyāyanā; T, S audumpāyanā; Bu auduryāyanāh; Be, U

audururum;āyanā. 6 So Pr. Da; Be, U madhu-; Sk sadhu; Ed.,

Pa mändhu-: Da mädhuksarah: B quite 1 om tathvå g.

1 S, Ed. aucathyā; all the others, autathyā; Sk includes these under the general heading of Saradyatas, but in fact this one family corresnonds to the first three families in Baudh. (in spite of the Avasyas being given a separate prayana below).

dhanya: S aulūkva: D z adds bandhavavah.

ajagandhaya(b); P2, Ed., Sk añjagandhä.

7 So Caland; B, S, D2 raja-; PI, Be, U D1

Mān.

1 autathya g. Man.

1 This family is omsted here by Ed., P.

1 Ed., P2 angirasa(h); Garbe, etc., angirasam.

2 This family is given by Ed. in a footnote only, with the comment that, although it appears in the text of the Sütra, it is not found in the manuscript of the Pravara-mañjart. But in fact there is no trace of it here in any of the other sources whatever,

¹ B direhatamänäm: Be, U direhatamasva.

A, regularly, autathya, wherever this name occurs, though Ed. sporadically emends to auc-The spelling with t has also found its way into the Mahabharata.

RA-PRAVARA-MAÑJARÏ				
W.		Mān.		
Tandera		2 772 1 -		

3. Abhinta-

naskāka-f

6. Rāhūganyā h

sāralonānām

†aıkastamarânâm

7. Ksairakata-

kaırâtı-

4. Natkaravo 5. ? laugaksı nikaksi+ 6. Rāhūganyah 6 Rāhuganyā 7. Kaïrakata tirit 7. †khetika-

2. Tauleva

3. Abhinto

8. Kadūkarānām 12? saunarīnām 9. Saindhava-17. kairāta-10 Gatava-18 sāratāvīnām†

11. Samkara-12. †mauminīnām 13. Pausmindia 13. Pauspindya-14. Bhāgala-14. Bhāgala-†valaudrānām

17 karoti-18 kāšapārīnām† (dittogr²) 13 Pauspinda. 14 Bhagala-

†vadaudavānāmm 15. Tunda-Kundavānām 17. Kūrota-

18. Kāravārmām 19. Upabindur 19. Aupabindo 19. Upsbindur 20. Mäntharesanavo 20. Mäntharesanam 21. Rauhmāvanā 21. Rauhināvanā Rauhină vană 22. Angārakāh 22. Angárakáh 22. †amalaka

krolavanāh krolavimáh kraucăh+ 2 So P2, D; P1 taulepā; Ed. tāleyā; S

sthauleys; Sk kastlema. Read possibly tauleys (= taudeya, Baudh., Aylisyas, no. 6). 4 So R, Sk; Ed., Pr, Dr naisaki; Da naisiki; Pa naiki.

5 So Ed., P. Dz. Dr laukākşı (this is the better reading, if indeed the name belongs here), 6 Restored; Dr karagonyah, Ed karasoginvah, P. D2, R, Sk, S karabboginvah 7 So I d , S, the word iti is strange, and is in

fact omitted by Pr., Pa kstravaja iti, Pr. Da ketrakarata, Dir ksirakara tah, 8 So P. Dr. D2 kundukarah, R vadūkarāh,

Fd katukara, S kandukaranām 9 So D, Sk, Ed., P saidhava; R saibhravā;

10 So Ed., R, Sk, Dr, S; Pr satsvagatava;

D2 ganava, P2 omits 11 Sk sämgara, Dz säkarah.

12 Sn Ed., Pr maumininam, P2 mauminina; 2 taudheva-Di somanih, Dz saumini, R saumitavah, 6 rahusanya Sk saumivavah, 5 kaumelinām.

13 So Sk, Dr pausyandı; Dz pausyamdrı, 14 bhagata-Pr pauvykli, P2 paupidi, R yauspindayo, 19 aupamanya Ed. yaupirdi, S paipindi.

14 Dz mārgalab. 15 Dz tudah

16 So Ed., Pr., Sk., Pr. kudāvanā, Dr. kundoba; 6 rābukanyā. Dz kudūvah; R tru(?)mdavāh.

17 So Ed., D, Sk; P2, R -tha; P1 -da; S 20 mandharesanam. kathora; this last is probably the better reading, 21 yana (only).

corresponding to Baudh Ayasyas, no. 18 (kāthori); note, however, that the Matsva account has karota.

18 So P: Sk, R kāsavāravo; Ed. kārādhārinām:

D karavarih; S vyaravarinam. 19 So Ed., Ps, Dr; Pr vidu only; D2 rupe-

20 Conj., cf. Schol. to Pan. 2. 4. 66 (and see Baudh. Kaumandas no. 2 mamantharesana); Ed., Dz māndharyo; Pz mādhaukņe; Pa pādārse; D2 māmgharso, Rm māndvarthā isavo, R mādharşā isavo, 5 mādharse

21 Conj., ct W. Matsya and Baudh Sarad vatas, no 3, all the sources here, robitavana

22 Sk. R angärskäh (and cf. W), Ed. angåyanakās; Pa angāyanakāt-; S angāyanakārt-;

Man 2 taudevã

19 mupavidu.

GAUTAMAS

23 Krosta Krosta Arunavah 24. Ārunavah 25 Parthivah

Maudahävanäh Skānda-28 Sarava.

thicaso

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Väsamulavo 33. Vāsapuspavo 2.1

Vásadhúnavah 36 Kācāksi+

Ksanā 38. †cirast-39 karelı-

4() karāli ıtı†

hotă, etc

angirasautathya gautameti

kaudalvā† ity eteşām avīvāhas teşām trvársevah pravaro bhavati; ăngirasautathya gautama

fausija kāksitetil, etc 1

1450

23. Krosta

24. Arunavah

26 teaudamini

25 Paerbus

36. Kārāksa-

29. †kauralvá

aksa-

32. Vāsamūli-

33. Våsapuspih

anádanaksa-t

tvamšamulmim-

tsauksmävana-

These have no intermarriage. They have a three-rsi prayara, 'Angirasa, Aucathya. Gautama', etc.

...bhayatı:

(W and Man. omit the Dairghatamasas and continue:) Ayasyanam tryarseyah pravaro bhavatı; angırasayasya gautameti hotă, etc.

uśija . (lacuna) .. †dv†iti hotă kaksivatavad usiiavad gautamavad autathyayad angirovad ity adhyaryuh.

(lacuna)

(lacuna)

23 Conj., cf. Matsya, Man., W: for nos. 23, 24 samülsvovā sapuspavovā, etc.: and in Dr. he Ed. taustyarunavah; Dz tosyakānih; Da toálrunib; Pr klistesyarunaváb; Pa syausnyarūrūņayah; Sk śaulāyanāh kāstosnayo 'runih; R kraulāvanāh kāstaursnayorunayab. S omits nos. 23-33.

25 Pr pärtheva. 26 P1 mild-; D1 maid-; D2 maudāhayanab.

27 So R. P., D1; D2 skāda; Sk skanda; Ed.,

28 So R. Pz, Dz, Ed.; Sk sarava; Pı śarāva;

30 So F.J., Pr. D., Pa harohibia, R. Sk omit 31 So Id , D1 nicir , D2 nivir (corr from 24 ârûnavah. n su . Pi niveyor, Pz navavo, R. Sk omit

34 Pz -stevor S sotsavavo. 35 Di -dhūpah. For these four names in 36 kāvāksa.

vāsa-, ChRao apparently thought that the va- 32 yamsamūli. was the particle 'or', and prints nicavova 33 samsupaspih,

prints picirva samulirva sapuspirva, etc. 36 So Pa, Da, Sk, R, S; D1 klv-; Ed., P1

kāñc... 37 P1 (-i)rapā; R ksavā; S ksapva; rest ksapā. 38 So Pa; Ed. virası; Pı cirahsi; Dı vărasih; Da vārasīb; Rm vāranavah; Sk vārarsavah; R vārasayah; S tārati,

39 So P, R, D; Sk karalayah; Ed. karela;

40 So Ed., P; Dı karālıh; Da kaśālir; R karālayah; S karācīhī; Sk. Rm omit.

Man

24 ărunavah

¹ The last two names are clearly derived from the missing Austias, cf. W.

The Dairghatamasas 1 have a three-rst pravara, 'Angirasa, Aucathya, Dairghatamasa3 etc

The Ayasya-Gautamas have no intermarriage. They have a three-rsi prayara. 'Angirasa, Avasva, Gautama', etc.3

The Āvasva-Auśija-Gautamas3 have a five-rsi pravara, 'Ingirasa, Avasva.

Ausija, Gautama, Kāksīvata', etc.

(For the Vâmadevas, see below among the Kevala Angirases, among whom they are misplaced by all three Sutra versions, as well as by the Matsvall

(Purusottama adds the comment: 'In this section Laugaksi's reading in the Adhvaryu's pravara is everywhere angiraspat.')4

D. Aśvalāvana

Of the Gautamas, 'Angirasa, Avasva, Gautama'.

Of the Ucathyas, 'Angirasa, Aucathya, Gautama'.

Of the Rāhūganas, 'Āngirasa, Rāhūganva, Gautama',

Of the Somarajakas, 6 'Angirasa, Saumarajva, Gautama',

Of the Vāmadevas, 'Āngirasa, Vāmadevya, Gautama'. Of the Brhadukthas, 'Angirasa, Barhaduktha, Gautama'.

Of the Prsadaśvas, 'Angirasa, Parsadaśva, Vaurūpa'. But some say Astādamstra in place of Angirasa, 'Astādamstra, Pārsadaśva, Vairūpa'.6

Of the Rksas, 'Angirasa, Bārhaspatya, Bhāradvaja, Vāndana, Matavacasa'.

Of the Kaksīvants, 'Āngirasa, Aucathya, Gautama, Ausiya, Kākṣīvata'.

Of the Dirghatamases, 'Angirasa, Aucathya, Dairghatamasa'.

E. Matsva Purāna?

The fish said: O king, the famous daughter of Marici, Surūpa by name, was the wife of Angiras. She had ten divine sons, Atmå, Ayus, Manas,8 Daksa, Dama,9 Prana, Havismant, Gavistha, Rta,10 and Satya, these ten, Angirases by name, are divine Soma-drinkers.¹¹ Surupă bore these rsis, lords of all; and

1 So Ed (daurghatamasónām); P.s daurghatamánām (cf. Baudh., paribhājā, abose, p. 66). Pa dirghatamasam

2 Pr omits this family.

D equates these with the Kaumandas of Baudh., and the Ausijas of Apast.

Pt omits the comment. All the other Sütras regularly have angirot at. Cf. above, p 23.

. Ed., P1 omit the alternative, the other sources have astadamstra in the pravara. This family and the following do not of course belong to the Gautamas, and in spite of the unanimity of the sources, we may suspect a dislocation in the text, cf. the other lists among the Kevala

T Purusottama cites the Matsya list below, with the Bharadvājas, we give it here for convenience of reference. M damano.

9 M sadah.

10 So M; p branch.

11 So M with P1 (somapāyinah); Ed., P2 Sāman-singers (sāmagayinah).

Brhaspati, and Gautama, and Samvarta the great rsi, and Avasya, and Vamadeva, and I cathya, and Usija. All these rsis are said to be founders of gotras; learn from me the founders of gotras who are sprung from their gotras: Simulamelah

1 Ucathyo

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Gautamas caiva 2 Taulevo 3. (A)bhijitas tathā

tsärdhanemih 5 és-laugăksih 7. †kairah

kaustikir eva ca† 6. Rähüganyah 12. †saupuriá ca Kairātih

13. Pauspindir 14. Bhāgalas caiva trais candantakas tathā 17. Karotah 18. Kăravări ca

19. Upabinduh 20. †suraisinah 21. Rauhināvani-†coranih

23. Krostać ceive 24. Āruņāvanih 26. Maudahāvani-+kāsonı. 29. Kautilvāh

25. Pärthiväs tathā 30? †rauhinevănirodhānma+

VASUE EVA CA

1 So Ed., P2; M agrees with the rest in reading turn taken as proper names by the nibandhas,

2 So M: Ed., P2 naileyo; P1 taileyo. †särdhanemih, so M; Ed., P2, D1 baudhir nagah; Sk baudhaya(h) naga; R vopayo nagah;

Pı vodhi namgah; Da bodhigah nai-, 5 So M; Ed. saugamāksi; Pr sugonāksih; Pa, D. R. Rm augomāksih; Sk sugomā-

pakss. 7 So M (presumably corresponds in some way

with kstrakata of the other lists); Ed. kstrayo rikir eva ca; Pr totikirova ca; Pa katrato tikir eva ca: D kalratah tilcih (Da telcih). Sk kstravastikavo: R kairattatikavo.

6 Restored: the original Matsya reading was presumably rahukaroth (so M, Sk); R rahūkarnayah; Pz rahukarnis ca; Dz bāhukarnih; Ed. rithoh karni; Pa rahoh karnika; Da rithuh

12 So Dr, M; Da peurih; R, Pa sauputrih; Sk saumutrayah; Ed. saupatriś ca; P1 sapauriś ca. All the sources agree in the two following names, with which compare Man, and W. 13 Restored; Ed. paiskaftistir: Pa paiskern-

jitir; Pt, Dz pauskamjitir; Dz pauskajitih; Sk pauskajitavo; R pauspajitavo; M r pausa-

14 Restored, Ed bhargatavo, Pr bhagatrayo; Pz bhagatrovau, Dr bhagavittih, Dz bhagatrir, R bhāgatrās, Sk māgatrā, M bhārgavato

Ed by rais candantakas tatha; P1 candradalakas, P2 candālakas; D1 cadālakah; D2 ścadalakah; R candadakah; Sk dandakah; M cairidavas

17 Pr -da.

18 Conj. restored; p has corrupted this into two epithets for the preceding name, sutapah virah (so Ed., Pa; Pr suvatapā), which are in

D sutapah virah; R. Sk sutavah; M karotakah sailví ca. 19 Ed., P -dah.

32, mūlavo

20 So all (M as dual compound with preceding: Sk -esinah).

21 So Sk: R -ayanamah; P. Da -evo ni-: Ed. -evi ni-; D: rauhinah; M vihinipati; Ma gives variant, robinsvanir,

t(nu)cortoi, Ed., Dr: Pr niverana: Pa nicaurani: Da niranih: M -vaidalt. 23 So M (but both with wrong sandhi, krossa caiva-); Ed. kosthaś ceva-; D: kosthah; Da, P kostaś caiva-; Sk krostavanavah; R

kraustā. 24 So M. Ed., Pa. Dr: Sk ärunfvanah: Da šrunāvanih: R ārunāvanamah: Pt -ārunārāvanih.

26 Coni.: M 1 somotravani: M 2 somo 'travani: Ed. somodavani: Pa somadavanikah: Pr somedavani; Dr somadavansh; Da somadavanih; R. Sk saudāmanavah.

tkasoru, Ed., Pt. D. M: P2 -kah soruh: R kāsoravah; Sk kāsauna; Rm kāsosāh, 29 Conj.; M, Sk kauśalya; R kausośalyā; Ed., Pr kaišilva: P2. D2 kaušilvo: Dr

kauśilyāvanah. 30 M rauhinyayanirevāgnī; Pr, Ed., R rauhineva; Pr rauhinovo; Sk rohinevo; Ed. nirodhānma-; Pr. Dz nirodhaś ca; Dz rodho-(taken as one name with the next): P2

nicādhānna-; R kārodhanavo; Sk kārādha-32 Apparently an error of the original Matsva author (i.e. for the one name vāsamūli); M mülapah; Pa bhülayo; rest mülayo (D

mülih); M pändur eva ca; rest văsu (but D2

¹ M utathvam s amadecam ca agasvam rsyam tatha. M 2 prints the corruption, in spite of the fact that one of its sources, quoted in a footnote, has almost the correct reading, ay asyam usijam.

†ksärakärandir eva ca 37. Ksanā

tvičenstipanić ca

[64, 54-55]

tpācikārevir eva ca These have a three-rss pravara: hear their pravaras: Angiras, and Ucathya, and Usija the great rsi.1 These are said to have no intermarriage one with another.

Purusottama comments:

36. Kācālesi₃

33. puspavaš caiva

We shall now explain these Gautama-sections. The points we have already mentioned above in the explanation of the Bhrgu-gotra sections, from the words: 'In the gotra-sections here quoted', down to 'We shall explain (those of the Bhrgus)', are all to be repeated here at the beginning of the explanation of the Gautama-gotra-sections, since they apply equally,

The Prsadasvas and the Rksas, who are mentioned here among the Gautama gotra-ganas by Aśvalayana, have their chief mention in the sequel, as is seen by the fact that Gautama does not appear in their prayaras, and by the identity of prayara with the Rathitaras and Bharadvajas as given below; and they must be considered to have no intermarriage with them also. The same conclusion results from their mention below by the other Sütra-authors. The question arises as to what justification could have occurred to the mind of Asvalayana for their inclusion among the Gautama-ganas; but their mention in the sequel has a perfectly clear justification.

Since the ganas and the prayaras here are already explained by the fact of their mere mention, there is no further need of explanation. And wherever there is a conflict of opinion as to the number, one, two, or three, or the order, of the pravara-rsis in any one gana, the question is to be decided by customary usage, since the Sütra-authors depended on customary usage from one source or another (for their information about) the prayaras.

Leaving aside, then, the Rksa and Prsadasva ganas, all the ganas of the Gautamas are to be deemed to avoid their own gana in marriage and to have no intermarriage one with another, since they belong to the same gotra. They belong to the same gotra because they are descended from Gautama who is one of the Seven Rsis. And a fortiori there is no marriage within their own ganas, because of identity of pravara. Morcover, Baudhāyana expressly states 'There is no intermarriage between any of the Gautamas."

36 Restored, Ed. kāpāksi, P1 kāsāpāksi, P2 37 So M; Ed. ksavo; P1 ksepā; P2 ksavā karvaksih; M omits this and the two following 33 Conj., but in any case it is an error of the Matsva for Vasapuspi; Ld puspavas carva, Pı puşyavas, D, Pz puşpavārņis, R, Sk puspa-

Pı kşärakārāndir.,

D visvantih visvah, VI visvakaro 'ris ca, P2 pācikārevir eva ca. Ed., p evat (nc), Pi yacıkarevir eva ca; D2 pavikareviri (sic); Dr pātvikārevih; M pārikārārir eva ca; R pävikā revayah; Sk vāvikah revayah.

45-56]

2. THE BHARADVAIAS

A. Baudhāvana

Bharadvājāh	12.	Au
Kṣāmyāyaṇā	13.	Bhi
Mägandä	14.	Pār
Devåśvā	15.	Śai
Udvahavyāķ	16.	Śat
Prágvarnásyo	17.	Un
Vähalayo	18.	Kh
Bādhyogā	19.	Au

ùravah inaddhevāh kheväh ddhakava idhāh ārierīvava 19. Aupasayo 20. Vavoksibbedā

21. Agniveávä

25. Celakāh 26. Stanakarnā 27. Urūksā 28. Mänabhindavväh 29. †kahvodankās 30. Taulvalavo 31. Vailāh

22. Vedhāh

24. Gaurivāvanāš

23. Sathā

2 Dr. kayam-; Da kāmyāyaṇa; Pa kṣā- 17 So G, T, Be, U; M ūru-; Bu aurū-; Ed.,

3 So S; M, G, Bu, Caland mamanda; T mamamtha; Be mamgada; U, P, D mamgada; Ed maganda, Rm mengada; Sk bheganah (Caland reports bhegavah), P2 adds urudhah after this.

4 Pr -ávin.

Väsinävanäs

10. Taidebā

11. Āślā

5 S uddālagāh; Da ürddhahavyah; Sk dvamdvahavvāh. 6 Ed. -vžásyo; Pa -vašayo; Pa pragayošayo.

7 Conj.; Caland vahalaya; M, G, T -ga; Ed. -vii; Bu väläkäh; Pr cähalabhii; Da vähalabho; D: vāhalabhyah; Sk vāhalaksāh; Pz devala; Be, U devahela: S variala.

8 Conj., cf. gana haritādi (also in Satapatha Br.); Be, U, Pr, Sk, Caland ba(va)hyoga; Pa bhiradvyogāh; Dr vāhyah; Da vātyo; M vandyoga; G, T vandhyoga; Bu vandyaga; Ed. dvyaugii.

9 So Ed., Caland, cf. Pan. 6. 4. 174 (where, however, -llyani); M, T vlái-; G blái-; Bu vasi-; Be, U visa-; Pz vasa-; Pz vasimi-; Sk vasttā-; Dr govāsīnah; Dz vasinas.

10 So B, Caland, Dz, P1, Sk; D1 staidehah; Pz saudehā; Ed. staudehā; S -stedehā,

11 So Be, U, Sk, Dr; Pr attādā; Da aśvab; Pa aiatra; Ed. atra; S aina; B aina. 12 Conj., cf. Pan. 6. 4. 173; A. Bu auksā;

M authā; G aukthyā; T audhā; S aukvā; Dı äksä: cf. Man. 13 S bhū-; Sk siQ-.

14 So Caland (after Rm); G pāri-; Be, U. M. Pa paris; Pa, Da parinadveyāh; Da parinahevah; Sk parinadrevah; S parinadveyas; Bu värinckeväh, Ed. parinaddhedhah,

15 50 B. S. A keśakhevah; I.d. kesasvevah; Di kesarayayah

16 50 M. G. T sauddhikaya, Bu saukhaya; S, Be, U. Sk saudvaya, Ed. sauddhaya; P2, D sauddhavah; Pr saiddhava.

Sk, D1 uru-; P2 uru-; D2 uru only; P1 uruga: S dodhah 18 So B, D, P1, Ed.; Be, U khāra-; P2 svāra-;

19 So B, S; Pz -sayo; Pr sopasayo; Ed. ausayo; Sk aupavasayab; Dr aupasivih; D2 aupatib (corr. from -sib): read Aupaéivi? (Vai. Prat.).

20 Pr vavosibheva. 21 So B. Rm: Ed. agniveát: Sk. S. D. P.

22 So B: Ed. veávšá: S vvavšvš: Be. II vessib; rest omst.

23 So M, Bu, Ed., Pr, D; Pa satha; Be, U śaga; T śvalā; G śām; Sk śayab.

24 G, Bu, Ed., P2, D -nas; P1 gori-; Sk. -vāvanāh; M bhauri-; Be, U gauavālārekhāyanāh (but all with dental -n-).

25 So Be. U. T. Caland (but without visarge); M, G ávelakā; S, Sk khelakāh; Pr velahā; Ed. śvelakā; P2 lekhakā; Bu caurūkāh.

26 S -stanu-. 27 So M, G; Bu aur-; T ur-; Ed., P, D, Sk

rksa: S paroksa; Be, U ruksa,

28 So M, T, S; G -bhindaghrāh; Bu -bhandavvāh: Ed., Dr -bhidyah; Pr mānavindyāh; P2, D2, Sk mānibhindyāh; Be, U mānabhindvih.

29 So M. G; T kānvo; S kāmbodakās; Bu kasodakāh; Be, U kadvodakāh kamjovakāh; Sk kadvadakah; P2 kahvodako; Ed. kasthodakā, P1 kāddevamekāh; D1 kadovamekah;

Dz kaydovamekah. 30 Conj , cf. Pan. 2. 4 61 and the other lists; the archetype, however, had taujvalayo-so M, T, Bu, S; Be, U, PI, DI svojva-; P2 svaujva-; Dz śvojva-; Sk saujva-; Ed. jvalavo

31 So Bu, Ed., Pa, Sk; P1, D veláh; M, G, T. S vensh.

¹ So according to D (ângirasautathauiijeti veti mātīye); P, Ed. angiraí ca vacotif ca; M angirā suracotathyah; read angiral ta tathocathyah. The pravara is none the less peculiar, and it is very

probable that the Matsya or its source is again defective. (Cf. perhaps the lacuna in the Manava account.)

44. Värábavo

47. Šālāhalavo 48 Devavelă 49. Mahávelă 50. Niviñcvāvanā

51. Dhānvāvanāh 52. Sälälavah 53. Śārdūlavah 54 +kārkalā

45. Valaphikavo 46. Rudrānganathāh

> 62. Vävustambhäh 63. Sürvastambhāh 64. Somastambhā 65 Vamastambha 66 Indrastambhā

55. †vátkaláh

32 So emended by Caland, after gans bāhvādi (where however Böhtlingk prints dental -n-): M. G. khāru-: T dvayo: S kārunā-dayo: Bu khārunāb deyāb; Be, U khārudādevevā; Pī khārūdādayo; Pa khā rūdā devayo; Dz khārudah devih; D2 khārujedevih; Sk khaursdā devayo; cf. Mān, khārinādi.

33 So B, S; Ed. bhar-; P1 star@demy#; Pa bharundaya. Sk bharundayoh: Di bhani-

deyah; D2 bhārudeyo.

32. Khāranādavo

34 Mädranathavah

35. †saurobhangāb

39. Audameghavah

40. Pravähaneyäh 41. Kalmāsā

42. Rājastambhih

43 Sudhünsked

37. Daivamataya

33. Bhānindevā

36. Supos

38. Tsurnată

34 So M, G, T, S; Bu matra-; Be, U bhadrarathā; Pr bhadrāthayah; Pa bhadrāpatvā; Ed. bhadrādhavah: D bhadrādhi: Sk bhadrādayah.

35 ? So M. G. T. Caland. Bu saurarbhagah: S árutchagah: A saurabharah (P2 sorabharah. D : saurabhah).

36 So S. Bu. p (but D s árfigah): Be. U árfiga:

M. G subhanga: T subhanga. 37 So M. G. T. cf. suna taulvalvādi: rest.

devs-. 38 S -matavo: Sk -matra: Pr -vata: Caland

suggests sisumata, for which of, Man., W. no. 15. 39 So Be, U. Pa. Di: cf. gana pailada and the other lists: M. G. baudome-: T

vaidadome: Bu dodah me-: S vodame-: Ed. vaudodame-: Pr mauvaudame-: Sk audvameyayah; Da audamedhih; Pa adds also baudomta.

40 Cf. gana śubhrādi; Pa prevāhanovāh; cf. Pan. 7. 3. 28.

41 Ed. kalmāśva; Pr kalvānamsā.

42 So B, P2, Ed., D1; P1 -stamvi; D2 -sumbhih; Sk -stavavah; Be, U -stambāh; but rajastambha also occurs below, no. 60, and it is doubtful whether the name really belones here.

43 ? So B; Be, U sädhvupakrtavo; Sk samdhopakrtayah; Pr samyodhopakrta; Ed. sadyopakrta; Dz sadyopakrtih, Dr sagho-

sakrtih. P.2 sadhonakrta. S sindünakrd 44 So M, G, T, S; cf. the other lists; Bu parāhavā; Be, U rāhavo only; p. D. Sk paräharavo.

45 So M. G. T. Caland; Ed., P -bhi; Dr karabhtkih: Da halamekih: Sk halabhokava: Re. II valahhavn: Bu unalambhikavāh: S. valahhtoava

600

56. †aaihvakeläh

58. Kaundinyā

60 Räisstambhä

61. Agnistambhā

57 Kraudavanāh

59. Brahmastambhā

46 So Ed., Pr. Dr; Da -prthub; Pa rūdriga-; Be, U, Sk -yathah; M, G, T, Caland ugramgată; Bu indrohatăh.

47 So B, Ed., Pr. Da; S śailshilino; Pa saladihayo: Dir éalahamh

48 So B; A veda- (Pr vedavelāvanah; Sk velāh only).

49 Only in B. D (S maho-).

50 So M, G; T nipifica-; Bu rajya-; S rhia-; Ed., Pr. Dr. Sk. Be, U nrtya-; Pa bhrttya-; Da natyā-; Sk adda also nrtyāh.

51 So Dr only: Da. B dhānyāyanāh: A. S. omit: cf. ouns alvādi

52 Sk átla-: Ed. áalt-: Dr átlanih: Da śātvālih: śālavah.

54 So G, Bu; T kārkalāh (with this Caland compares Pan. 4. 2. 145-karkana-but this is most improbable); M kātkakalā; S tatkalāh; Be, U kālākṣalā; Pa kālakṣalā; Pr, Ed.

letterala: Sk kalendavnh: D kaknalo, 55 So Bu, S: M. G vākkalāh: T phātkalāh:

A bāskalā (vā-)

56 So G, M -kalāh; Bu saihyāh kaindāh; T sahvakeläh: S sahvakasindhäh: Be. U sātvaketāh: Ed. sedhvakaidhāh: Pa saihvakuidhāh: Pr sehvakedhāh: Sk sahvakevāh; Dr saimhakevah: Da saihakevah.

57 So Caland, cf. Pan. 4, 1, 80 (kraudi); M. G. Bu krod-: T krauth-: D. Be. U. Ed., Sk. Pr kaund- (Pr corr, from kraund-; for kaundāvana, cf. gana paksādi); P2 kaud-, Caland's comparison of Katvavana (i.e. W)krolavana is wrong the latter name occurs there among the Gautamas, gt, but Man. cites a kraundavana (W. kodavana) among the Garga-Bharadvājas

58 So Pz, Rm D (as an emendation, however1), cf. gana gargadi; Sk kraudinya Fd., Pt. kaundilya (Pr corr. from kraundilya), M. G. kraudilya. T kraudhilya. Bu kandilyah. Be, U

56-57 BHARADVĀIAS

67. Visnustambhā 75. Kauśivāvanā 82. Därbhavah 68 Yaiñastambhā 76. Atrevayanāh 83 Svamevá 77. Bhāmanvā 84. Matsvakrāthāh 69. Äpastambhå 70. ve cánve stambha-áabdāh 78. Dhümagandhāh 85. Kaukvävanäh 71. Svistli 79. †kukāh 86. Kärunathavab 72 Arunasindhuh 80. Kaukāksavo 87. Kārīsāvanāh

81. Nastundayo These are Bharadyanas. They have a three-rsi prayara, 'Angirasa, Barhaspatya, Bhāradvāja", etc.

4. (Śaipilā) Rauksāvanāh 7. (A)gnijihvi ca 2. Kapılāh 5. Vihhindavah 8. Karnāš ca Šabalāh 6. Kauthumo 9. Sūtai ca

These are Rauksavanas. They have a five-rgi pravara, 'Angirasa, Barhaspatya, Rhāradvāja, Vāndana, Mātavacasa', etc.

67 Ed., Pr., Dz., Sk place this before no. 65; 84 So Be, U, P. Dr; M. G. T -kavah: Pa. Di omit.

68 B only (S also omits nos. 67-9). 69 Sk -mbith.

73 Kaumudagandhih

74 Saktih

70 Le, whose names end in -stambha: possibly we should read stambha-stamba-éabdāh---so D1. Be. U; P1 stambhāva-šavdā; Ed. stambhastambha (with -bs in brackets) -(abda: P2 stabah stambha-éabdāh: Dz avastambah éavdantah; Sk. in spite of reading apastamba. stambhs-śabdāh only.

71 So B; S sista; A omits. 72 So B, Ed.; S aruni-; Be, U abhe (or ama)ņasindhava; Pa āraņā-; Pi āraņyāki-; Sk arunyah sindhavah; D arunih (D2 -ah)

sindbub. 73 So B; A plural; D : kumude-,

74, 75 So B; S śaktih śākivāvanā; for both, Be, U. P. Ed., Sk sikhāvanā; Dr siksāvanah; D2 tribbayovanah.

76 So A S; Sk matre-: M. G. T atrevana: Bu amranah. 77 So Be, U; Ed., Pa, Sk bhilminyil; D

māmanva (dental); M, G, T māmanvā; S māmam ā -: Bu vatamāsata.

gandhih. 79 So M. G, T; Bu kokāh; A kuksāh; cf. possibly Apast, kukva, where, however, the

reading is also in doubt. 80 So B, D, Sk; Ed., Pr knurkškovo; P2 kaurkaksiyo: S kapyayana.

81 So B, Da: Ed., P naitutavo: D1 naisutih: Sk jaitundapä: S mrtantavo.

82 Ed. dābhayah; Dx dābhih; S dhārtayo; 8 So R Sk, D, Ed. kanvi ca. rest, dârbhayah.

Bu -krodhāh; S -krādhāh; Sk -krāpāh; Da -kramvah; Ed. matsakāyāh.

88. Kāmbalvā iti

85 So T (Calend compares Apast, loskya): M. G kekau-: Bu kākavā-: S kaukāvanāh: A karunavanab (confused with the following

86 Pa kārūthavah.

87 So Be, U. G. S: D -ru-: rest. -ri-. 88 So Be, U, Pa; G, T, Bu kabalya; M kābālvā: Pr. Ed., Dr. Sk kāvalvā: Da kāvalā: S kālmā.

The nine names in this family occur in Be, U (which, however, Caland does not quote in full), Ed., Sk. R. D. The last, however, attributes them to the Matsva. B gives only the unbracketed portion, while Pr. Pa omit the family entirely. S quotes five of the names. The list is probably, as Caland suggests, taken from one of the other Sutras, though his suggestion that it was Katvavana (i.e. our W) has no especial claim to acceptance. See the others among the Kevala Angirases,

78 A omits; D. from its B-source, dhūma- 3 So Sk; D. R śavalāh; Ed. śipilāh; S śiphilāś. 4 So Ed.; R. Sk. Da siphi-; S saiphi-; Dr sipilah sipilasvih. This seems to be simply dittography of no. 3

5 So Sk; R -śvibhind-; Da -ścibhind-; Dr tribhind.h., Ed. vaipindih; S vaiphidāh 6 Cf. gana kārtakaujapadi; D kauthamah;

R. Sk kausumah: Ed. kautumo: S kaudhumo. 7 So Ld , cf. W, D, R, Sk -jihvāh

9 Cf. W; Ed. sūtiś ca. D. R. Sk sutāh.

9. Sauvāmmir

 Sämbharāvanāh 10. Bhràiināksavo 11. Hotránacavah 12. Satvāpacavah 13 Kánávaná 14. Aupamarkatāvanā

15. †iănavat 16. †nalāśaśākhavantavo 17. †särngrahaván 18. †tulyo 19. Venubharih 20. srobstāh

F== =8

21. Kárirautih 22. Kaivalvā 23. Rājavah

24. Paulava iti These are Gargas. They have a five-rsi prayara, 'Angirasa, Barhaspatya, Bhāradvāja, Sainva, Gārgya', etc.; or a three-rsi pravara, 'Angirasa, Sainva,

Gärgya', etc.

There is no intermarriage of any of the Bharadvajas.

B. Abastamba

The Bharadyājas have a three-rsi pravara, 'Angirasa, Bārhaspatya, Bhāradvāja', etc. This is unaltered in the case of

1. Kukva-2. Agniveáva-3. Ürjävanänäm

and all those whose names end in -stambha and -stamba.2

1 R offroah.

1. Gargāh

3. Sakhinayo

5. Bāhulakavo 6. Bhrästrakrd

4 Gändharävanä

7. Bhrästrabindayah

8. Kraustukavah

3 So Pr. R. Dr. Be, U. G; Sk -tayo; Dz sakhinah; Pa sakhi namāyo; Ed. sakhinā (cf. next): M. T slimkhinavo: Bu samkhanah vo-: S sämkhvävanä: Be, U add 'tha sämkhvävanä, 4 So D; B, P gandh-; Ed. yaugandh-; Sk mādharāvanāh: R bharagandharāvanā,

5 So M. G. Be, U. Pr (vil-), Ed., D: Pa -kavil: T bahu-: Bu bāhulakā: Sk bāhulavo: S

vädhülakavo.

6 So R, Sk, cf. K. & L., W, Mataya; B, P, D bhrastakā (for which cf. Man, and gana ubakādi): Ed. bhrastavo: Be. U bhrāstrakā. 7 So G(?), R. Sk. Da; cf. the other lists; M. T bhrasta-; Bu bhrsta-; S. Pa bhrasta-;

Ed. bhrstubhindayah; Di bhrästuviduh; Pi bhrasthavidavah

8 So S. Caland (and cf. Nirukta 8, 2); Be, U krausta-: Ed., Pa. D. R kroeta-: Sk kroetra-: M kausta-: G. T kaustu-: Bu kaustakāh;

Pı krostakasah 9 R, Sk -nāh, G, T saudhā-; Bu saujā-.

10 So R. Sk; Pr bhagina-, Pa bhargita-, Ed. bhajita-; Dr bhrajitakeih; Da bhrajināmksi; Bu bhrājmāh ksadhāh; Be, U bhāgīnāksyo; M, G bhrājanāksatreyā; T bhrāji-

nākşatreyā. 11 So B, P, Dz; Ed. hotra-; Sk, R -pavayah; S hautra: Dr häträvavsh.

12 So B, S, D2; Ed. satya-; R -pavayah; Pr kusa; Rm, Hiranyakeśi tuthyā-Sk -pavayāh; Pz satyāpaca ity; Pz satyāparaya 3 P udgāyanānām; Rm, Hir aurjayānānām.

iti: Dr attvävansh: P. R and Sk omit from here to the end of the K. & L. account of the subfamily (to the words ity etc gargas).

13 So B: A. S omit; cf. the other lists. 14 Restored, cf. the other lats; T supematks-1

M. G supatka-: Bu supsütkatāh dhanāh; A. S omit. 15 So M. G. T; Bu sonava-; Be, U sanava-

nava-; Ed., Dı jäyävatä; Da jäpinatah; S dinavalayah. 16 So B. S -vantah; Be, U -sākhāpacavah,

Ed., D vätäh säkhäyanavah.

17, 18 So Ed., Dr; Dz sam-, S -vat tulvo, T, G, Caland samgrhatulya, Be, U samgrahatulyo, M samgravatulya, Bu sambha-

19 So S, Be, U, Ed venuhanis, M. G vailuhāni-; T vailuhakāni-, Bu vaiduhāh ri-,

20 So M. G. Bu; Ed. soharta, Dı srāhatah. De srohavah, Be. U sraugraha, S srauhadhāh 21 So B. S -rotth: D -ratrib. Ed kāri pauci

22 So B, S, D1 kaivālvā, D2 kaisalvah, Be. U kraucālvo. Ed -ko bābhvā 23 So B. D. Ed răravatah, S rărava-, Be, U

rāmkuvat (or śamkuvat).

1 So Garbe, ChRao; Ed. kukra; P2 kutsa;

1 A regularly sainya, sinivat. (Ed. has either form indiscriminately.)

So Ed., Rm, Hir.; Gnrbe stamba-stamba-sabdānām; P1 stamva-stamva-; P2 stambhastamba-.

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2. 3. 4. 5. 6. 7.

10. Trnskarns-

12. Äávalāvani-

11. Prävähanevänäm

13. †väväármojradhi-

BHARADVĀTAS

Of the devāmusvayana-families, such as the Sunga-Saisiris -the Sungas being Bharadyanas and the Saisiris being Katas there is a five-rsi pravara, 'Angirasa. Rārhaspatya, Bhāradvāja, Kātya, Ātkīla', etc.1

The Rksas have a five-rsi pravara, 'Angirasa, Barhaspatva, Bharadvaia, Vandana, Matayacasa', etc. But some give a three-rsi prayara, 'Angirasa, Vandona Mātavacasa', etc.

The Kapis have a three-rsi prayara, 'Angirasa, Amahiyaya, Auruksaya', etc.2 The Gargas have a three-rsi pravara, 'Angirasa, Gargya, Sainya', etc. But some give Bharadvaia in place of Angirasa, 'Bharadvaia, Gargva, Sainva', etc.3

C. Kātyāyana and Laugāksi

	W	Mān.
	atha	atha
Atreyayani-	1. Atreyāyaņi-	 Ātreyāyaņi-
Markandi-	2. mäbhükarni-	mādhūkarņi-
Vălisāyani-	Varkali-	välkali-
Saupista-	4. Saupiştya-	4. Saupiatya-
Saugeya-		
Agnivesyanam	Agnive	Ägniveáyānām
Sălăthala-	7. Säläthala-	7. Šālāthala-
Vărâhi-	8. Vārāha-	8. Vārāha-
. Śaungi-	9. Saungya[h]-	9. Saunga-

13. vädvutichanti-† 11 So Ed., Pr; S pravilhareyinam. 1 Pr. Ed. with dental -n; Pa atrevava only. 2 So Ed., D; Pr markedi; Pa markedi; but 12 ? So all.

10. †kronakavarna-

12. †āśvina-

11. Prāvāhanevānām

3 So Da, P1; cf. Matsyn; D1 -yinih; P2, S S všérnimi. . radhi. · Asınayanı, Ed. väşinayani. 4 (f the other lists; D sauvistah; Pr sau-

pistha. Ed. Pa caunista. b So Pr. Ed. Pa vaiñavesvanam. D omits. 1 athätrevänt. 7 Cf W and gana subhrādi. Ed., D. Pi

8 vārha. sārāvari. P.z sāravāsi sārāvati, 11 prāvāhanavānam. 8 Cf Man Matsya, Ed. P. D vahi,

9 Restored: S saugi, others with dental s-Ed., Dz saungi, Di sangi, P saugi.

10 cf. Matsya: Dr turna-: Pr. Da tuna-: Pa tüninünäkani: S tusakarna: cf. perhaps

Baudh, no. 26 (stanakarna).

13 Sn Ed.; Pı vā augi adhi; P2 vācāśvaugi adhi: Da vātamgiradhi; Dr vātāngirathih;

10. †krpsnaparns-

12. tmäáláva-

11. Prāvāhanevānām

13. vvävogichamdäta-†

Mān.

1 athavătrevanăni. 7 áslalu.

9 śaugam.

¹ Rm adds, 'some give a three-rn pravara, Angirasa, Kätya, Atkila' (ed. of Rm, Akşıla).

2 The Kapis probably really belong to the Kevala-Angurases (cf the other Sutras there). They are one of the few families whose prayars itself is doubtful. Garbe here has amahiya, his other manuscripts giving āmahāya, āmahaya; Ed., P āmahayyaurukşayya; see the other Stitras

5 P omits the alternative.

14 0

15. A:

16 44

17. kā

18 N

20. 5

21

22. tr

24 13

28. Di

31 Hz

32. D

33. tc

25.

Wil

CB

ce

14. Khārierīvīnām

17. käiamkikäiavanänit

bhauvovakevā.

mālahāvanānām†

vaikuntakātā (-kānām?)

-dnim 2

26, 27 The two names

family, i.e. the Audam

vhise, as opposed to th

and of the mention of Bl

in the final chapter, as c

p 213. Paudamedhi-

28 Con., cf. Man . W.

De patesamati, Dr.

desvarnati, Ed parosan

29 So Pt. Dr P2 devăi

Ed devägiridhir, S dev

30 So Ld., Pr. Pa. S.

31 So Ed., Pr. D: Pa

32 So Pa. Da: Pr. Dr

gavi; Ed. dhrangemvi;

33 Ed., Pr. Dr dhra

Pa dhauseys: S dhause

15 slumsti (Weber wm

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14 sväragetvänim

14 grivinām only

18 naitundi.

Da davasvini.

15. Aisumati-

18. Naitundi-

thhairi-

variitaki-

22. †pauspadviiinā

21. Taulvali-

23. sālauhi-

24. vålauhi-†

25. Saupethinam

28. Devemete-

31. Harikarna-

32. Drāmgava-

33. †aupeva-

14 Restored, cf. Baudh, no. 18; Ed. kara- S saubudhisaturad; E.

grivanam: Pr karavlorivinam: Pa karaorivi-

nām; S kārigrīvānām; D: kāragrīvih; Da

15 Coni.; Ed. maithumati: P maithunamati:

16 So Ed.; Pr, Da svajarpki; Dr svajjanksh;

S sājammi; Pa sāstamki; Pa also adda sājyamki

17 So Ed.; Pz kambikika-; Pr kakika-; Dr

kācakih kāvanah; Da kāvanah only: S kār-

18 Cf. Baudh, no. 81, and W: Pr. Dr.

traitundih; Da straitundi; Pa, Ed. traituti;

19 Conj., cf. gana bāhvādi (unādi 2. 32);

Ed. saurstaucakinām; Pr dhauritauvakinām;

P2 dhauridhaumtācakinām: Dz dhautām-

bakih; Da ghautāmvyaki; S yotritaucakrānām.

20 So P I (-vi); Ed., P 2 sama-; D 1 samastavih;

D2 mayamstamvo; starting from the last

syllable of this name, Pr repeats from here to

the end of Aśvalävana's account of the Kevala-

Angirases; readings in the repeat are noted as

21 So Ed., P2; P1 taudhvästi; D2 staudh-

22 So př: Pr -gi-; Pra -gadisenam; Pa

vailugā-; Ed. vaiyugo-; S vayugādvesānām;

D1 vaisuh godvesī; D2 vesur gaudvesi; the

Pia, where they differ from Pi.

other lists would indicate nausu-

16. †säkr-

20.

A Kaumudagandhi-

6 Märsvakråtha-

BHARADVÄIAS

[59	59-60]
Mān.	59-003
Khūri) grīvīnām ispumati- adva-vakikā valāyamīnām † situndi- situndi- simelam situndi- sirabainām situndi- situndi- situndi- situndi- situndi- situndi- situndi- sauksylavaddisinām la- ļauha- ļauha- ļauha-	34. Kaumudagan 35. Sâtyamugri 36. Māsvakrāth 37. Mālohara- 38. Hālohara- 39. Gāngodaki- 41. Draugi- 42. Jaitri- 43. Jaivalyaviāl 45. Apstambi- 66. aujuprini- 47. Paulis-
evamata- ārīkarņa- rāṃgava-	48, †khânkhalâyı
auceya-	These have no t
d., P end in -a -read	patya, Bhāradvā
s probably denote one eights who are Bharad- ose who are Kasvapay, haradvājaudamegh nām vvāmusvāvaṇas, below, Pra-(damey) Baudh, Prpatesamati, baresamati, P2 mapa-	'1. Kālāyanāḥ 2. Kaivalayo 3. atho Vatsatar
niti Spajesuman. giridhi, Dzdaivagavir, avanti. , Di, Pia devasyani, haripakarni; Shanta-	35 Pra shhya-; Da 36 Conj., cf. Bau Ed., Drkaṭaṣ; I matsyakṣtka; Da m 37 Pra mālo only; 38 So Dr, Pr; Ed
s dhrāgavi; Pac drām- S dhvāngavi ugaya; Da dhrogava. sya.	Pa halopitra; S lohi 39 So Pia, Pa, D daki. 40 So Ed., Pi, L kairu
ngly conj. pasupati).	41 So D1; Ed., F D2 doşir; P1a jotr 42 So Ed., P1a, P1
n.	43 So Ed., D1; P 16/va 44 So Ed., P1a; P P2 -vejalir; S hārst 45 P1a evanstamv
	46 So Ed., Pr. P

	36. Mässyakratuna 37. Mäsloharna 38. Häloharna 39. Gängodakia 40. Kaurukşetri 41. Draupi 42. Jaitri 43. Jaitrvalkyanannin 44. †hänyanvijalir 45. Apasambia 46. aujaprini 47. Pauli 48. †thänkhaläyanä iti
	These have no intermarria
	patya, Bhāradvāja', etc.
d e -	'1. Kālāyanāḥ 2. Kaivalayo 3. atho Vatsatarāyaṇā
	35 P. iz shbyr:: D. z shyaruyyr. 36 Comj., cf. Baudh. no. 86 Ed., ch. Baudh. no. 86 Ed., ch. Baudh. no. 87 Ed., ch. Baudh. no. 88 Ed., ch. 25 P. iz shahara. 37 P. iz mallo only; S salkhara. 38 So D. i. P. iz bd. labhara only. 39 So P. iz P. a. D. i. P. i. geng-than. 40 So Ed., P. i. P. i. P. i. P. i. D. i. doi: 17 P. i. port. 42 So Ed., P. i. P. i. P. i. port. 43 So Ed., D. i. P. i. port. 43 So Ed., D. i. P. i. port. 44 So Ed., P. i. P. i. ktoyavi-; P. a. vejalir; S katepolpimjali. 45 So Ed., P. i. P. i. ktoyavi-; P. a. vejalir; S katepolpimjali. 46 So Ed., P. i. P. i. ktoyavi-; P. a. vejalir; S katepolpimjali. 47 So Boull. 48 So P. D; Ed. khankha-; D. a. sunapasinh; S mautappini. 48 So P. D; Ed. khankha-; D. a.
	2 For this (maternal from Mx.

W			Man.
34. Kaumuda Khārinād Rājastaml Sāmastam saupastam Brahmast	hi- bi- bi- ambi-	34.	Kaumudagandhi- Khārmādi- Rajastambi- Samastambi- somastambi-
 Sātyamug Audamegi †gadaka- lauhītaku- hārīta- kāṇḍakuşi kulaka-† 	iinārp	27.	(see below) Audameghi- †gāṇḍaki- lauhitaki kāṇḍaka- ḍhāṇā- kulaka-†
śarpatha- Bhāradvāj			Sătyamugri śaivavyatha Bhāradvāja iti
ige They have	e a three-rsi p	orava	ra, 'Āngirasa, Bārh
1. Kāṇāyanā 2. Kaivalayo 3. atho Vata koḍāyanā Vārdhana ⟨a⟩tho Vār	ıtarāyaņā ḥ		Mān. Kāṇāyanāḥ Kaivalayo atho Vatsatarāyaṇāḥ krauṇḍāyanā Vārddhanayo <a>tho Vāṃsāyanāśai
l; S -kvātha; 1a -katka; P2 90. D2 hālokalāro; ; Ed. gāngova-	Ed. kesamarth P1a kesamata bhami. 3 So D1, read	o; Pı itho; vätsa a; D	the word atho of the m kesamatho; P2 kesamat D1 kesarmi; D2 ke -7; Ed. vacya-; P2 vacy 2 vatsyāyanah. For
kaure-; Pra Pa drau only; atri.	34 gomrgagan vāriņādi (o 35 rātyamugri 27 yaudamegh	orr. fi	W rom vārikeyācayādi).

Ed., Pr., Dr. Pa. Dr D1; Ed., P1 droni-; 1 sir: Pra iotri. Ed., P1a, P2, D; P1 jayatri. Ed., D1; P2 jaihya-; D2 jetva-; P1 Ed., Pie; Pi kānyāvi-; Da kāmyam-; jalir; S kārsnipimjali. Ed., Pr. Pa. Dr: Pra -prani: Da aśnih: S mauśaprśni.

P. D; Ed. khankha-; D2 khākha-,

3 avo vatsaturāvanāh.

 $M\bar{o}n$ 27 audameghī. 35 sätyamugru. tho vamšāvanāsva ve

2 For this (restored from Man., W and cf.

23 So Pr; D2 salūhi; D1 sālahı; Ed., P2 24 So Pr. D; Ed. väluti; Pa välu only. 25 So Ed., Pr. Dr: P2 -vudvi-: D2 -vudri-:

14. Khārigrīvīnam

17. †kāncakikāvanānām

15. Aisumati-

16. †sājvamki-

18. Naitundi-

21. Taulvali-

23. sāhibi-

24. vălohi-

19. Dhauvakinām

20. Somastambi-

25 sanhuddhika-

26. Rhāradvāia.

27. Audameghi-

28 Devamati-

29. Devšošria

31. Harikarni-

32. Dhrangavi-

kārāgrīva.

D maitunamati.

after no. 17.

darfikakāva

S miri.

mätır.

săluti.

33. †dhraugeva-

30. Devastbāni-

22. †vaisugodvesīnām

20 saubastamya.

18 navend

rhas-

1.5/50

next. nath#: keás-

ācva-: r the

kānāvanāh (dental).

2 kaivalavă.

2 kāvalavo 'tha.

	tar	Mits.	
4. Bhrāstrakrd	4 Bhrästrakrd	4. Bhrastrakrd	
5. Bhrāstrabındavo	5. Bhrāstrabinduś ca	5. Bhrástrabino	luá ca
5. Aindrāli-	6. Aindrāli-	6. Aindrāli-	
7. Sāyakāyanāḥ	 Sâyakâyanāh 	 Sāyakāyanaḥ 	
8. †kaulästra-	8. †krothi ca	8. †kolî ca	
9, krivāśvā-	9. kridi ca	9. keikä	
0. kriva-†	10. Ісабі са	nīsām tva	
 Kälakrn- 	 bhālakṛn 	11krt-	
2 Mătula-	māśuravāratāḥ	 snapurāvaţa. 	
 Yāvakṛd= 	kaholakir†	13. lävakı	
4. Bhāllavir	14	14. bhāluvir†	
 Aupamarkaţaḥ 	 Upamarkați- 	15. Upamarkan-	
 Protsangih 	pretsag:-	Protsangiḥ	
 Paingalāyanāḥ 	Syāmāyana-	Syāmāyanā	
3. Syāmāḥ	 †paisukåyana- 	 tyailukäyans 	
9. Syāmāyanā	 śāṃbharabhāramata 	 21. sămbharabhi 	imat†.
) Gärgyäh	Gărgya-	(lacuna	.)
. †sâmparıvārā iti	våläkı_iti		
		ścnya gårgye	n hotă, etc
	(Pravara a	s in K. & L)	
hese have no interm	arriage. They have a five-	gi pravara, 'Angiras	a, Bârhas-
atya, Bharadvāja, Śai	nya, Gargya', etc.		
1. Tittinh	1. tartirib	1. tetirari-	
2. Kapibhūmih	2. kavibhůmo	kavir bhūmo	

5 Restored: Ed. bhrästramiti: Pr bhrästavidi: P1a bhrastravindi: P2 bhrastubhiti. Pa omits this family, ascribing its three-ra

7 All, śālankāvanah; cf. Matava, Mān, and 1 Pr titirth. 2 So Ed., Pr; Sk kavibhūmayah; R kapitu-

mayah; D gives two names, kapih bhūmih.

9 Pig -svā. 10 So D. Pa: Ed., Pa kriva 12 D mātulevah. 4 bbrüstrakr. 13 Dr -krih: Da -ktir. 5 bhrästravzstf cs. 14 So D1: D2 mallavir: P1 bhalavir: P1a 6 indravi.

bhālevi; P2 mātulspir; Ed. mālapar-, 7 śrāvanāh (dental). 15 So Pr. Pa; D -tih: Pra launamarkaga; 12 (corr. from māsurābhāratāh). Ed. aupakarmayah: S auparka. 15 üpamatkatî.

16 ? So Man.; Pr. D presvanga; Ed., P2 prasyamgah: Pia presyanta; S naisasthyagah. 17 So Da: Ed., Dr paiga-; Pa painia-;

gans nadadi (also in Setapatha-Br.).

6 Pra vanāli.

8 Dı kaulāstravah.

Pı gapalāyana; Pıa paigalāyena. 18 In Ed., P2 only. 19 Ed. śām-; S syām-. . .

20 So P2, P1a, D, S; P1 gargyah; Ed. 19 śyamayane. gargas.

Mille 4 bhrāstukā. 5 kapravrdi ca .

prayara to the preceding.

6. undrädhih. 15 üpamarkatı.

21 So Ed., P; P1a, D1 sāpari-; D2 sam-; 3 garga sti.

19 ślytyana.

BHARADVĀJAS no. 63, 661

7.600 3. Gargā iti 3 Garga iti 3 †khandstah 4. †khandito

(Prayara as in K. & L.) 5 Garză iti

These have no intermarriage. They have a three-rsi pravara, 'Angirasa, Sainya, Gärgya', etc.

D. Asvalāvana

Ot the Bharadvaja-Agniveśvas, 'Angirasa, Barhaspatya, Bhāradvāja'. (Of the Gargas, 'Angirasa, Barhaspatya, Bharadvaja, Gargya, Śainya', or else 'Angirasa, Sainya, Gargya'.)1

E. Matsva Purâna

172 kancakir Arrevavani-10. Trnakarniś ca 11. Pravábié ca dhûmitas caiva Saunistay 12 Asvalāvanih 22? paspānyesis tathaiva ca Agnivesah 13 +bābs agacher 20 Somastambur Salarhalah 13a. dasadikih† Valisāvanis

14. Kharagrivas tathawa ca . 52 teskimir kārakiš ca mahākanis Värkelig tethå Saumos ca

hāladis tathā 29. Devāgāri tatha ca udupatih prabhuh 30. Devasthānir

3, 4 These are massing in the other lists; Pt avarnditi khadinto (Pia svamditi pamdito); Dı syandıtıh khandıtah; Da syadıtı khandıta S avarngiro badmam: Ed. khandino only; R. Sk khandita only. Probably merely a scribe's note indicating that his exemplar was broken. D calls this family Garga-bhedas.

1 So M2: the others with dental -ni (P1 -yatiś ca).

4 P. Krs sauvi-; Ed. sāvistyau; Pr -sto; Pa -stāv; M sauvestyāv,

6 So Ed., P1; P2, M -sya. 7 Cf. W, and gana tubhrādi; P tila-; Dr

áilatalth; Da áilayalt; Ed., M áilasthalih. 3 So Ed., P; Kra vala-; M ba-Cikini-so Ed . M caikent: Dz. Pa cıkırsır.

Da ciktrath; Pa civipir (after no. 8); Kra ávikini. várkelis, cf. Mán., gana báhpádi; Ed., M. D.

baskalis Pa vasks. Pa vaskatis, Krs nakali. 9 Restored, Ed. M. P2 sautis ca; D saudhih,

P 1 sauthirné ca: Krs sautita; S sauhié ca.

10 So Pa. Ma. S. Kra; P1 -kanis; M1 trins-;

Ed. nrnavarnié ca. 11 So Ed., P. D. Kre; M pravahié ca; S

23 säleder

prabhāhiś ca. 12 So M: Ed., Pr., D (ca) labhāyani; Pa labhāvinih: Kra lārāvini (dental); Slabhāryanih

(dental). 13, 13 a So Pa; Ed. -ochaś ca distākih; Pz vāchamgachir daśādīkim; Dī vāhyagacchih daśādikih; Da bāhyagachir daśāhiki; Kra vähvagaccha vasietha; M quite otherwise-

14 Restored; Ed., Pa svära-; D säragrīvir

(Dr -vt); Pr sväragrivina; M sikhägrivia; Krs dvisvabhāva grāvi.

Karakiś ca-all the names from here to no. 40 inclusive appear to have been missing in Purusottama's copy, and we are therefore dependant for them on M 1, M 2 only, whose readings are given in the text, except where

noted 20 M somatanvir brahmatanvib. 29 M devarārir.

¹ The Gargas occur in the middle of the Kevala Angirases in all the Aśvalayana sources; the other Sütras make it probable that they should be transferred to here.

43. Iaitvalāvanir eva ca 37. Māloharah 38. Hāloharas tathaiya ca 45. Apastambih

32? saridbhuvih 46 sanianrénih 337 právenih 39. Gängodskih 44? poávaningalir eva ca 35. Sătvamugriś ca leaurumatih. 34. tatha Kaumudagan-40. Kauruksetris tathaiya ca 47. Pauliś caiva mahātetāh 48. †sălankăvanir eva ca dhikah +nāvakir 41 42 jaitvadraunis ca 36. Mätsvakräthah

These are all held to have a three-ysi pravara, 1 first Angiras, second Brhaspati, third Bharadvaja. These are said to have no intermarriage one with another.

7. Sāvakāvanih 13. Yávakrd 1 Kanavanah 2. Kaivalavaa 8. †kraudiá 14. Bhållaviá ca 9. câkrî ca 15. Augamarkatah 3. tathā Vātsatarāvanah 17. Paingalāvanah 10. všániá cař 4 Rhrästraked 5. Bhrästrabinduá ca 11 Kälaken 16. Protsangiá ca 18. tathā Śvāmāh 12. Mārulas tathā

6. Aindrālih 35 M sādvasuprīvis

34 M gomedagandhikah.

36 M matavacchadyo. 37 M mülaharah.

38 M phaabaras.

31. Härikamih.

39 M vängodadhih. †nāvakir-so M: Ed., Pa vvetāki; (Pa. however, gives it immediately before no 43), Krs. S vatáki, Pr vyádákir: Dr vyádhákih,

Da pataki. 41. 42 So M : Ed. jitvadroniá ca : P z jitvaároniá

ca: Kra jihreni. 43 SoP1: Ed., P2, Krs iaiksalāvani; M saihva-;

S jaiji .. 45 Pr Bstamvi.

46 ? P1. D bhānaprsm. P2 vājavrsti; Fd. māriavrsti: M maufijavrsti; Krs māriavrsci

(corrected from -vrsti); S māhavréci. 44 So Pr. Krs (as two names), Ed. -svn-;

P2 gogosva-: D1 -pigalih: D2 gosva (corrected from -sva-) prhials

47 All, pails; Kre pails teis mahāteis-all as proper names.

48 So Ed., P. M. Krs; D2 -nah; D1 śākalāvanah; Dı adds sauvasva, Da svauvasva,

Pr omits this family. D. R. Sk all give a heterogeneous list, containing most of the Matsva names but many others besides: D attributes the whole list to the Matsva, but wrongly, since many of its forms clearly belong to the K. & L. list.

yanāh; Krs -kanvā.

2 Restored: Ed. kaujavathah; M kopacavas; Pa kojatavas; Krs kaujavava; S kaujivavā, 3 So D; Ed., Pa, M vätsva-; Kra väsvämtarä-

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4 So M. Dr; Ed., Pa bhrā-; Krs bhrastakr; De blyfstakrd.

5 Restored; Ed. bhrastravisni ca; Pa bhravisni

ca, M rästrapindi ca, D2 rästravinduh, D1 sulub only by bhrastavani. S hhrastavisma 6 Restored: Ed. P2 last-Alih. Krs lashvali. D paidrākab; M laindrānib.

7 So M; Ed., Pa šākalāvansh; Kra šākatā-

8 So Ed., Pa; Kra krodi; S kraundis 9 So Ed., S; Pa casmi ca. Krs kakri

10 So Fd. Pa vásmí ca. S vársnys ca. Krs. vismt: in place of nos. 8-10. M has krostikst bahuviti ca.

11 Restored: Dkālavit: Ed. lātakm: Mtālakm: P2 tātakṛn; Kṛṣ lātakṛ,

12 Conj.; Ed., Pa, M madhurāvahab; Krs mathurāvaha.

13 Restored; Ed. läyskrd; P2 lopskrd; Krs läpakr: M lävakrd

14 Coni.: Pa. Ed. bhālavi-: M gālavid: Krs bhālavīha. 15 Coni. (but overrunning the caesura); Ed.

-drosau markatah: P2 -draso markatah; M väthi märkatih. Krs räsa sakata, 17 Cf. K. & L.; Ed., Krs pailikāvana; P2 paulika-: M paulikavanih,

16 Cf. K. & L.: Ed., Krs mrtsangn; Pa matsvamga: M skandasas ca.

1 Restored; Ed., M kānvāyanāh; P2 kāëvāh 18 Conj., cf. K. & L.; Ed., P2, Krs (tathā) dāmī; M tathā cakrī.

2 Ed. tryārseyah pravarai caiva sarveṣā(ṃ) pravaro mataḥ—read parikīrtītaḥ? M corrupt; dovákhvevo márutas caisám sárvesám (M 1 tryárseyah) pravaro nrpa.

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Sāmbharaá caiva 20. Gärgvah Raisbib

19. Švāmāvanis tathā * These are said to have a five-rei prayara. Angiras of great brilliance, Brhaspati

the divine teacher, Bharadvaja, Garga, and the blessed rsi Sainya. These rsis are said to have no intermarriage one with another.

2. Kapibhūmas ca 3. Gärgvas caiva mahān raih (1. Tittirih1

All these are said to have a splendid three-rsi pravara, Angiras and †Tittiri and Kapibhūmat the great rsi.2 These rsis are said to have no intermarriage one with another.)

3. KEVALA ANGIRASES⁸

A. Baudhāvana4

t. Haritáh 4 Dārbhvā 7. manāvur 5. Saibhango 8. Lämbodaro 2. Kautsäh 3. Śānkhyā 6. Bhairnagayo 9. Mahodaro

20 So M: Pa gambhi; Ed. bhāgié; Kra Pa sāmkhyeyā. pāmbhīrva. 19 So all.

balakib, so Mr. Pa. Ed., Kra, cf. W; Mable.

sambharas, conj., cf. W. Man.; M saharis carva: Pz. Ed. sāhaniś caiva: Krs sāyani. In the prayars. Ma saitva.

1 So M. Ed., Pa. Krs: Pr titirib.

2 So M1; Ed., P. M2 kapıbhūś caiva; Krs kani only. In the prayara, Mr kayibhūma: Ed., Pa. Ma kapibhūś ca; Pr kayibhūś ca;

Kry here also simply kapi. 2 So Bu: S kittelia: T komit: M. G. kautaväh: Be U kutsabhamyah: Ed., P. D. R. Sk omit, 3 So Pr. Dr. B. Ed. sāmkhyo: Sk śamkha:

R śyamkha; D2 samkhyo; Be, U sākheyā; 9 S māh-; P1 omits.

4 So Be, U. S; M. G, T darbhyah; Bu, D

darbhah: Sk. R darbhayah: Ed. dabhyah: Pa bhyādabhyā. Pa danyab, 5 ? So M. G: T śsivebbango: Bu haimgayah:

Be. U saubhagā: Ed., P. D. R saubhāgā: Sk saubhāgvāh: S bhamuo.

6 So A (but P1 loma rava, Sk nevvagavah), cf. Aáv.: B haimagava, for which cf. K. & L. 7 ? So Caland: Ed. mamanayur: S gamamanayur; M, G, T gavamanayu; Be, U, R matāvu(-vavo): Sk matāvavāh; Dz matvāvuh; Da. Pr melävuh; Pa metävur belävur. 8 ? Pr lavodaro: G labodaro: Ed. lavadaro: T lambodaro: M labomdaro: Be, U balodaro; Sk. D vālodarāh; R valo/darā; Pa baladiro; S lavo only.

1 This family really belongs here, cf. K. & L., Man., W; but all the sources combine to give it among the Keysla Angirsaes in the Mataya account-viz, after the Kanyas. The corruption of the prayara naturally conceals the dislocation.

We should probably read, e.g. 'angiras ca tatha gargah sainyas caiva mahan reih'-if so, the

true reading has been ousted by dittography of the list above.

3 Purusottems allots a senarate chapter to the Kevala Angirases only in the case of the Baudh. and Apast, accounts: for the others, he gives them continuously with the Bharadväjas. They have been senarated here for convenience, but some doubt remains as to the correct position of two families: the Risas are certainly Bharadysias, as can be seen from their prayars; but they occur among the Kevalas, except in Baudh, and Apast.; while the Kapis are almost certainly Kevalas, but they are usually treated by the medieval authors as Bharadyajas

4 The order of the ganas is different in the A and B traditions. The order of A is given here, as being Purusottama's . Be. U. however, give the Kapis both before the Haritas and again after the Samkrus, adding after the first occurrence, the prohibition of intermarriage among the Bharadeanas, In B, the succession is Visnuvrdidhas, Kanvas, Haritas, Sarpkṛtis, Rathitaras, Mudgalas, Kapis. The Vaikhānasa Sūtra, as might be expected in a southern School, follows the order of B.

10. Namiśrayo 11. Miśrodanāh 12. Kautapāh

14. Kaulavah 15. Paulavah 16. paundalo 17. Mândhûpo 18. Mändhätur

19. Mādrakārava iti

13. Kārīsayah

These are Haritas. They have a three-yss pravara, 'Angirasa, Ambarisa, Yauvanāśva', etc.

1. Kanyā 2. Aupamarkaţāyanā 3. Bäskeläh

5. Maufiiir 6. Mauñjayo 7. Mauñiigandhā 8 Vaiir 9. Všiavo

Väisáravasā iti

4. Śailāhalino These are Kanvas. They have a three-rsi pravara, 'Angirasa, Ajamidha, Kanva',

etc.

A! Naitirakaayah 1. Rathitari 5. Sailālavo 2. Hästidäsih

6. Bhaillir 7. †bhilībhāvanā

3. Kāhvāyanā

10 So Bu, R, Sk, Dz; Ed. -árayā; Dz -árīb; P: -áraō; P2, M, G, T -áreyo; S -áravo; Be, U vai-; cf. gana taulvalyādi.

11 So Pr, D; Ed., M, G, T -darah; S -darah; Sk dakāh; Bu trišonah; Be, U vimišraudanāh;

R dakāh only; (hapl, with no. 10) 12 So A; D : kāt-; D2 kaunaya; M kauthapāh;

T krautspāh; G kūpodarah; Bu kāddhapāh; S kaulapāh.

13 So G. Pa, R. D1, Ed.; Da, P1, M, Tkhn-; Bu, U kari-; Be kari-; Sk karisavab.

14, 15 S kaulalah paulalah; D z omits.

16 So M. G; Be, U, P, Ed. paud-; D1, R pot-; D2 potslih; Sk pautalayah pautalah; S paundaralo; Bu paundurah; T paundeyo (cf. perhaps pautāyana, gaņa aivādi?); after

this name, R, Sk, D2 add matayah, D1 mautsyab. 17 So G, Be, U; M mandhūpo; Bu mandhū-

pah; T mantuko; S, P2 madhūpo; D1 madhūpsh; Ed, mādhūyo; Pr mādhuyo; Da madhūyo.

18 So B (Bu mā-); Ed. māndhātu; PI mādhātu; Pa māndhāts; D -tā; R -tāro; Sk -tavo; the gen, probably marks a later interpolation, i.e. 'this pravara is also Mandhatr's'. 19 So G, T, cf. Min.; M ma-; S -kārāh; Be, U mandakara; Sk, PI, D2 manda-; D1 manda-; P2 mandakāra.

2 So G, Sk, D2; D1 -nih; Be, U aupamārkāndāyanā; Pr yaupamarkarāyannā; Pa saumarkatāyanā; Ed. supamarkatyāyakāh; S

markathāyanāh; R aupakarmayayanā. 3 So Pa, R, Sk; Dr bhāşk-; Da vāsk-; Pr vask-; M vätka-; Bu vatka-; T yatka-; S vätkāro; Ed. kalāh only.

only, Ed paula ; R paula-; P1 paulahálino; ef Pan. 4 2. 542

P2 psulahano; Sk psulahastino; Be, U pauladālino; D paulāhalih; cf. perhaps šailālin, Pan. 4, 3, 1107

5. 6 So M. G maufifr maufiyayo, T maurit maujayo, Bu mājayāh only, S mauñjir maujiyo, A as one name Be, U, Ed. Pa manumaiavo, Pa mātumātijavo, R maujimājavo, Sk mautiubhājayah, D2 mauñuh only, D1 māñ ih

7 So Ed., R. Sk, G; Bu, M, Pa mauji-; Px maudhi-; D1 -gavah; D2 maujagachah; Be.

U. T māñis-8, 9 So M, G; Bu -ih-; rest as one name-T, S vājivājāyo; Pr, R vņīvājayā; Pa vijivāiavā-; Ed, vijavājayā; Sk vijayājayāh; D vājayo

only: Be, U vijays only. 10 P, Ed. -sa sti; S vājišravasah; R vāšravasa; Sk -sah.

2 P. Ed., M. G. Be, U. R hasti-; T -dati;

Bu hastidāh; Sk hastidāh si-; Dr hāstī dāsa-Dz hastı däsi-3 So Ed , R, Pr -yena; Sk -hva-; Pa kalana;

Be, Ukambhayana kahyana 5 kamadheyanah, B. Caland kānvāvanā, D -kah dvāvanah.

4 So Be, U. Ed., Pr. R. Sk., Pa neti-, Dr naitanaks h. Da nairaksi, M. F -rksayah, G -rkphya, Bu nairtiksayah.

5 So A, cf Pan + 3, tro (sailalin), M, G, I aisaleyo Bu vaisālevāh; 5 kasālapo, 5k omits 6 'Conj , Be, L bhall ; R. Sk bhanasah D bhilib, Pr bhile, P2 bhila, Fd bhilat M. G. T le- only, Bu lo- only, S ladas.

7 So Be, U. Ed., Pr. R. Dz. Pz. Sk bnilo-Dı bhili-; M, G bhilliyayanan, T bharliyahanā. Bu halvavānanāh, S bhirlebhāvanan. 4 ? So M; T -harito; G -halayo; Bu halanah read perhaps bhaulikavam, gana tikadi, and 761

10. Haimagaya iti e Savehewii 9 Rhaiksavähä These are Rathitaras. They have a three-vsi pravara, 'Angirasa, Vairupa,

Răthitara', etc.; or 'Angirasa, Vairupa, Părsadaśva', etc. 1. Visnuvrddhāh 6. Bădarăvană 11. Stutvā 2. Sathamarsană 12. Bhārunvā 7. Vätsaprävanäb

13. Vsuhodhā 3. Bhadrana R. Sätvakih 14. Daivasthānava iti 9. Sätvakävanä 4. Madranāh 10. Naitundva(h) 5 Šāmhurāvanā

These are Visnuvrddhas. They have a three-rsi pravara, 'Angirasa, Paurukutsa.

5. Rává 1. Mudgalā 6. Réväyanā 2. Hiranyālesā

8. Pralambajanghās 9. Tarună 10. Bhindayi iti

taistha-; S, Be, U, PI, R deva-; DI daivas-

thanah: Da devasthālir; Pa devasthāta; Ed.

devasthātava; Sk devasthāyanah.

7. Direhajanghāh 3. Rsabhā 4. Mitaksa

These are Mudgalas. They have a three-rsi pravara, 'Angirasa, Bhārmyaśva, Maudgalva', etc.

8 So A (but D: shhavab, D2 tyāvahavo); 14 So M, G, cf. gana pailādi; T -stā-; Bu . M samvähavähä; G sävähavähnä; T savähavähavāha: Bu avāhāvāhāh.

Trāsadasvava', etc.

9 Bc, U, Pa bhaiksāvahā; Sk bhe-; Da -nāha; Pr -ksyn-: Ed. bhairuvahah. 10 So B (but S bhairumagavah); A he-: Da mehasayo: Pi hemanayada.

2 So B, Ed.; Dr fathah marsanah; Da fato marsano; Sk śathāb maranāb; R śarā maranā;

Be, U. P sată marană. 3. 4 So Ed., Sk. Caland, cf. Apast.; M, T, R -ri- in both, cf. K. & L., W, etc.; Bu -n-, -rf-; P2 -ra- in both; G bhadrina mantrinah; P1 bhadranam ma-; Da bha- twice; Da ma- only;

R and Sk invert, and add bhadravat... 5 So M. G: T syambu-; Bu, Da samba-; S. Dr saba-; Be, U salalayana vatsarayana (Caland's edition mistakenly attributes the last name to Sk also); Ed., P. R. Sk omit.

6 Dr omits: Dz. Pr -vil-. 7 Bc, U mātsya-; Pa mātsaprā-; Pa gātsa-; Ed. matsa-; Da äyasah; S before no. 6.

8 Pr 65-: Da sentskih. 9 Da să-: Ed. satvankā-.

10 Pr -tundā; Ed. naitudyā; D2 niturthah; only. R nenundväh: rest naitundvä-none with visgara.

11 So T, A; P2 stusă; G, Bu, S stundyă; M stuntvä.

12 So Bu, Be, U, R, Sk, Dz, Pz bhárů-; Ed bharanya, Pr bhahanya, Dr arunyah, S vārunvā, M hārunvā, G hārundvā, T

P2 -hva; S vai podā; Ed, vaimādā.

The Mudgalas occur here in Be, U, R, Sk (although the two latter give no account for Baudh.). In Ed. they are given before the Visnuvrddhas, which is indeed in accord with the order given in Purusottama's introductory verse, P1 and P2 both omit the family. The readings of Ed. as against Be, U, make it most probable that it has here depended on S, of which there is no mention in Ed.'s footnotes (cf. especially no. 8); and we may safely conjecture that the copy of Purusottama's work which is the common ancestor of Ed., P, D, R, Sk, was defective here. D also seems to rely on its B-source here, attributing, however, four additional names to Baudh., at the beginning of the list, sunih (D2 suni) chatrahayah tāranah (cf. no. 9) kāryabhāsi-

3 So B. Ed., D: Be rupāksā; U rūpabhā. 4 So B, D; Ed. mits only; Be, U mins

5 So B; D 1 vṛptaḥ; D2 nṛtyaḥ; Be, U ilyāsyā;

6 So B, D1; D2 nreagranah; Be, U tūpāyanā; Ed. viávávana. 8 So Be, U; B, Ed., D janghas only; D gives this before no. 7.

9 So Be, U; Ed. taraņa-; M, G, T tāraņā; Bu tārunā; D hirunyagarbhah. 13 So T. D. R. Sk, Pr; M. G -da; Be, U -tri; 10 So M, G; Ed., T bindava; Be, U bhandaka;

Da bhidir; Da omits.

10. Vaitaleväh. 6. Śaivagavah 1 Samketavo

11. Śrautāyanāś 7. Paribhavas 2. Lamakāh 12. Cárávană 3. Pautvas 8. Tärakādvā Hangriya Agravană 4. Tandih

5 Sambuh These are Samkrtis. They have a three-ysi prayara, 'Angirasa, Samkrtva. Gaurivīta', etc.

8. Śārngaravānām 1. Kanavo 5 Tarasvinām 9. †karaśikhandanam 6. Tändinäm Vaitalānām 10. Mausītskiā 3. Aitiśāyanānām 7. Bhoiasmām

11. Chāgalavah 12. [Māsaśarāvab] 13. Panspaya iti

14. Arsabhayas

Căndrăvană

16. Aghrapayah

17. Pütimāsā iti

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4. Patañjalanam These are Kapis. They have a three-rsi pravara, 'Angirasa, Amahiyaya, Auruksava',1 etc.

D. R. Sk give the Samkrtis with the two other 'dvigotra'-families (Laugăkşis and Sunga-Sasáiris) separately, after the Agastis. Only D, however, gives the Baudhāyana list, although the other two have a few scattered names from it in their supplementary lists. These, of course, may not be derived directly from Baudh., and must be used with caution. 2 So S, Caland, cf. ganss upakādi, tikakstavādi. nadādi; M, G -gāb; T -vāb; Bu lamamakāb; Be, U, Ed., P, D (R, Sk) malakah.

3 ? So M. G. T: Bu pautveksh; A paulas; (R vailā): S paustvas.

5 So A. cf. Asv., W; S. B -bhub (Bu -bhūb), for which cf. Man.

6 So Be, U (not Pn), Pa, D; Pr, B, S saibhavah;

Ed. ésimbhayayah; cf. Áév 7 Be, U, B -vās; Ed. parībhāvās

8 Be. U. Bu tārakā only. 9 So A (Pa hāri-, Dr hāre-); M. G. T. S

hāridrā; Bu hārindrah; (Sk hārinivāh; R hvārigrīvāh).

10 ? So B, D (S caitatiyāś); Be, U śaisanah; Ed. paināvāh; Pr śesavāh (also added by D); Pa senāvāh.

11 M. G. D áro-; Pr su-; Bu árotil-.

12 So B. S; Ed., P. D omit.

13 So Be, U, Pa, Ed.; Sāntyāyanā; M, G, Bu āśrā -: Pr rāvagrāvaņā 14 So Bu, S. D; M, G, T, Caland arrayas;

Be, U. Ed., Pomit; (R. Sk ārşanyā); Caland's citation of arri from Man, is more than questionable.

15 So B. D. S (Sk); (R va-); Be, U, Ed., P omit. 16 ? So Ed., P; Dr aghrāpir; G, Caland apaghra-; M apaghra-; T apagra-; Bu avagra-; S avaghrā-; Be, U aghrā-; (Sk vyāghrapāh; R äghräya iti).

17 So A; B -māṣyā; S -bhāṣyāh; D gives this before no. 2.

āmahīva.

Be. U give the Kapıs both here and at the end of the Bharadyaus, before the phrase 'bharadyājānām sarvesām avivāha iti'. D. R. and Sk all give the Kapis before the rubric 'iti bharadvājāh'. Ed. prints for S an account both here and after the Rauksayana-Bharadvaiss. Readings in the second occurrence, where they differ, are given here in brackets, Bu. Be. U all give the names in the nom.pl. mutead of the genitive. R and Sk commence

with the K. & L. lut. 2 S vaitālānām (vaitālāyanām); Pz vaita-

4 Pz Imam.

5 Pr -svinām 7 Dr -et: Da -sih; Pa bhājinām; S bho-

8 ? So S, cf. Pap. 4. 1. 73; G, T samkers-; M étmkaravánánám: Bu áškaraváh; Be, U sárangavávanáh (küsakharanii); Ed. küsavaranām, Pr kasaravanām, P2 kāsaravarnanām. D kāsakhah

9 So M, G, T, Ba kas khandah, Ed., P karasi D2 kurast-, D1 karasikhadan, Be U sarasikhandana, sarasikhandina (rasikhanda, > kharasastandānām (tarasikhandīnām) Read, however kalasikantha, cf gana upukādi and the other lists

10 So B, (S); (Be, U amau-); Ed, amaukhitaki; Pı āmausitaki; Pa āmausvitaraki; Dı maisitakih; D2 mausatakih; S mausantakas.

11 ? So T, Caland; cf. Pan. 4. 1. 117; M, Bu chāgasayah; G chāgavīyo; Be, U sāgarasa (samśayah); S samśayah (samśayah); Ed. sāgasakha; Pī sāgasa-i; Pz sāgasara; D sāgarah.

12 G only.

13 So B. Da. S; Dr paustih; Ed. pospaya; Pı vauşyaya; P2 pauspa; (S pausāh); Be, U

pausava (pausyā). 1 This seems the most probable reading; B āmahayyava-_; Ed., Pāmahayya-_; Caland suggests B. Anastamba

Next, of the Haritas, a three-rsi pravara, 'Angirasa, Ambarisa, Yauvanāśva'. erc. But some give Mandhatr in the place of Angirasa, 'Mandhatra, Ambarisa, Vanyanášva', etc.

Of the Kutsas, a three-rsi pravara, 'Angirasa, Mandhatra, Kautsa', etc.

Next the Ajamidha-Kanvas. They have a three-rri prayara, 'Angirasa, Ajamīdha, Kānva', etc.

Next the Virupa-Rathitaras. They have a three-rsi prayara, 'Angirasa, Vairupa, Parsadasva', etc. But some say Astadamstra in the place of Angirasa, 'Astadamstra, Vairūpa, Pārṣadaśva', etc.

Of the Mudgalas, a three-rsi pravara, 'Angirasa, Bharmyaśva, Maudgalya', etc But some have Trksa in the place of Angirasa, 'Tārkṣya, Bhārmyaśva, Mandgalva', etc.

Of the Visnuvrddhas there is a three-rsi prayara, 'Angirasa, Paurukutsa, Trasadasyava', etc. This is unchanged in the case of the

1 Sathamaraana-2. Bhadrana-

5. Aupamitya-6. Aupagavi-7. Sätvaki-

8. Sätvakävans-9. Aruni-10. Nitundādīnām¹

3. Madrana-4 Bådaråvana-

C. Kātvāvana and Laugākņi

Mān. 1. Kapistarah 1. Kapistarah 1. Kapistarih 2. Sysstitaro 2. Synatitaro 2. Svastitaro 3. Bindur 3. Bindur 3. Bindur 4. Dandih 4. Dandih 4. Dandih

1 So Garbe, S; Ed. -mandrana; Pı stamarana; vasastari; D2 kapistatih; D1 kapih tarih; Pa (stamarani).

2 S bharana. 3 So Garbe, P2; Ed. mandrana; P1 bharana

4 So Garbe's manuscripts (except 'S' -minyo, which he follows: in his footnote he conjectures aupamanyava); Ed. -apamitya; P aupamatva

7 Pr satvakı: Pa sătvikisătvaki, 8 Cf. Baudh.: Pr -kāvani; Ed. -kāmva;

all Garbe's manuscripts sātvamkāmya; P2 ādhmātmiki. 9 So Ed., Garbe: P1 rni; P2 omits.

10 So Ed. (nitumda, etc.); P2 nitundtnām; Garbe nitundinăm; Pi nutundinăm; two of Garbe's manuscripts give the dentals, cf.

1 So P1, cf. Man.; Ed., P2 kapis; P1 a 4 dadi.

Sk R kapayo.

2 Cf. Man., W; Sk avastitarayo; R svarpatitarayo; Ed. tittirih; Pı avastiri; Pa tiśiri; Dı svastarih; D2 sastāri; perhaps for nos. 1 and 2 we should read kapis tarasvi; cf. Baudh. nos. 1 and 5, p. 124.

3 Cf. Man., W; Ed., P2 vidir; P1 viditam; Dr viduh; Da biduh; R, cf. no. 4; Sk vidaco. 4 So Ed., P, D; Sk dandino; R vindadino; this doubtless corresponds to tandin- in the Baudh, list: the sources there are unanimous for t-, while Man., W, and Matsya corroborate d- here.

1 kanisvara. 3 vindur. 4 dvadgi. Man.

¹ For the Kapis, see among the Bharadväjas.

	GOTRA-PRAVA	RA-MAÑJARI		[60
5. Saktih 6. Parafijalir 7. Bhojiasl ca 8. †raiivarandhis 9. †caitakir 10. Ürdhvisto 11. Rājakesi 12. Kalasikanthah 13. Kafrirayo 14. Vānyāyanā 15. Āmāvānyāyanāh 16. Kāpyāyanā iti	5. Saktih 6. Patañcalo 7. Bhojasī ca rijalunduvas citrāll lukṣitali 10. ūrdhvaāf 11. Rājakeāf cocuṭih śaṃājaḥ 12. Kalaāſkaŋth 13. Kārīrayo 14. †vāha (lacums teṣāŋ	5. 6. 7. 7. 10. 11. 11. 12. 13. 14. 15. 15. 11. 15. 15. 15. 11. 15. 15. 15	Mān. Saktiḥ Patanijalir jbhojava rarudhus saivaddusalī strakiḥ arddham j Rajakesī sauceutī sarpāni kanstrayo Vanyāyanā vitmadhraiyanā kapyāḥ kavaya iti	· ·
These have a three-7;	pravaro bhavat mahiyava (la angirovad ity ad ti pravara. 'Āngīras	cuna) d kṣay hvaryuḥ.		
1. Sarpkṛti- 2. Pūtimāṣa- 3. Tāṇḍi- 4. Sambu-	1. Samkrti- 2. Pūtimās 3. Taņdi- 4. Šambu-	. 1 - 2	. Sarpkṛti- 2. Pautimāṣi- 3. Taṇḍi- 4. śambhuḥ	
5 So Ed., P. D; R, cf. Matava. cf. Matava. 6 Sk pataflayo. 7 Conj.; Ed., P. D to frajanity. Sk blohyasinab bhuyasia 8 So P1, R, D1; P1a tuvaradhti; D2 nauvaradh St tirathid. 9 So Ed., P7, R, D; Catakir. 10 FSo Sk; R 0-; Ed., avivasti ed., Mataya. 12 Restrict. D cf. Mina. 12 Restrict. D cf. Mina. 13 So P1; Ed., Pa ko-; Ed., avivasti ed., Pa ko-; Ed., Pa k	httyssit; Da bhüyssi; R bhüyssitss; S -dıś; Pa tivar-; Ed. ub, Sk tairandhayab; S; Sk -kapaḥ; Pa P, Dr adhvāsu; Da, W, Matsya, gapa uha(rlb); Da kulssi- can; P talāsikaṭam; asanab karvād; 2a, Da kāri-; R sārā-;	16 Conj.; Ed., P., I. 3 So Ed., P.; P.; avab. 4 So S. Sk., R. (Pra sädhu; Ed. sän 5 (omits visange). 7 modjaft ca. 11 ckaketi. 4 śemzus. Betwee pautumisäyapinäm. 5 śakri. 6 patajmith. 6 patajmith. 1 pädaketi. 12 kalaétitatarp.	a, S, R tandı; śambavah); Pz nba; Pz omits. B'	Sk tand- samdhu;

	60-61]
	5. Saivagava- 6. Jānaki- 7. †tairāghāra 8. Ārṣabhi- 9. Cārāyaṇi- 10. †sahigāngi- 11. langākṣi- 12. tālānagahi†
	These have no Gaurivita', et
۱	1. †lomāyana 2. Harita- 3. Kautsa- 4. Painga- 5. Dārbhya- 6. Sankha- 7. Bhaimagav 8. Hāstidāsi- 9. †vātsyapāņ 10. Mādrakāri
١	S. Restored, cf. I. Pr. saipsvara; P. Sis bibaugovith as Sis bibaugovith as Sis depth of Sis Ed., pp. 7 Sis Pr., R.; 1 -ghd-j Dr. Ling sansyph; Pro stratypi; cf. Ba Ed. riphd-j Dr. 1 solid 9 SoPr.; S. E Dr. chantiyanji. Dr. Soz. Ed., pp. stratypi; cf. Saittal 10 Soz. Ed., pp. stratypi; cf. Saittal 11 Soz. Ed., pp. stratypi; Dr. 1 solid 10 Soz. Ed., pp. stratypi; Dr. 1 solid 11 Soz. Ed., pp. stratypi; Dr. 1 solid 12 So. Pr. R. S. So. Pr. S. S. Sanaha; Pr. o. gistal

1. †lomävana-

6o-61]		KEV	ALA ANGIRA	SES		
			W			Mān.
5. Śaiv	/agava-	· 5.	†śsivavānā			†śevapäyanānām
6. Jāns	aki-	6.	Jänaki-			Jānaki-
7. †tai	rāghāratavya-	7.	†tailadāla-			†tetailvakādvyalātavya
S Ars:	abhi-	8.	Ārsabhi-		8	Ārsabhi-
9. Căr	avani-		Setat-	1		†lämgamdhi-
10. †sal	higilagi-	9.	Cărăyaņi-		9,	Cārāyaņī
11. laug	zălesi-		†bhāroyaņina-			(lacuna)
	nagahi† iti	10?	gängäyani† iti			iti

These have no intermarriage. They have a three-rg prayara, 'Angirasa, Sāmkṛtya, Gaurivita', etc.

tlomävana-	1.	†svädhyäyana-	1.	
Harita-	2.	Harita-	2.	Harita[h]
Kautaa-	3.	Kutsa-	3.	Kautsa-
Painga-	6.	Sankha-	6.	Sankha-
Dārbhya-	5.	Darbha-	5.	Darbha-
Sankha-	4.	Painga-	4.	Painga-
Bhaimagava-	7.	Bhaimagaya-	7.	Bhaimagava
Hāstidāsi-	10.	Mădragări-	10.	Mādrakāri-
dvitevenini.		Gånagårı-		Gāṇakārı-

8. Hāstidāni-

5 Restored, cf. Baudh., Aśv.; Ed. saipathana; 8 ? Ed. hāstyadāsi. Pr sainavana: Pa saithanana: Dr saupavanah; Sk bhangayāh saivayagnāh: R śaivagayā saivavana; S. śaibuga.

6 So Ed., P. D. Sk. R: S vrlinski. 7 So Pr., R; Ed., Pa tairāghātaravya (Pa -ghā-): Dr tairandhah sūtavvah: Sk tairadvāh saravvāh: Pag tairāvāharatavva; S rādyāratavya; cf. perhaps Baudh. no. 8 (tārakā-

8 Conj. cf. Baudh.; Pa rasbhi; Pa raibhi; 9 purlitaki. Ed. rsibhl: S rsimi: Sk rsanayah; R tryasabhavas; Dr süsibhih. 9 So Pr: Pa. Ed., Sk. S. R va- (Ed. also -ni); Dr chearlivanth.

10 So Ed . P. R. Sk sahavo gangayo; Dr sahib gangi-, S sattvahilegangi

11 Ed. lauksi; R lauksayas; Dz logtkai; rest,

12 So P; R, Sk -nā-; Ed. tālāgā only; S tārāmaha; Pra sātālā-; Dr tālah nagahir.

From the Harites to the Brhadukthas inchusive is omitted by all the sources except Ed., a comparison with the other lists. 5 Ed. dalbhya.

whose text, however, can be improved by 7 Ed. haimseava; cf. the reading of B in Baudh, no. 6.

(Both have the form Gaurivita in the pravara.)

10 Con; , cf. Baudh.; Ed. mädrikäbhi-; a Madragari is mentioned in the Varpás-Brahmana of the Sama-Veds, the two forms being doubtless related as in the case of laughkai, laukāksi.

8. Hästidäsi-

W

8 parsabhi. 2 harima,

6 inteki.

4 pas(n)gya (sic Weber). 7 bhaimrgeys.

10 madragarı-. gaņagārı-.

8 bāstidāņi.

Mån.

6 jānukī.

8_arsibhi.

4 paingam. 10 märdrakāri. gänskärı (dental). 8 hādāvi.

Man 11 Läverani-11. Läveranayo iti 11. Lăveranikaumāra-

Hants-

balostes isi Mändhätä(ra) iti

(Prayara as in K. & L.)

These have no intermarriage. They have a three-rsi pravara, 'Angirasa, Ambarisa, Yauvanāśva', etc.; or 'Māndhātra, Āmbarīṣa, Yauvanāśva', etc.

1. atha Visnuvrddhâh 1. atha Vaisnuvrddhih 1. atha Vaisnuvrddhih 2. Sathamaraans-2 Sathamaraana-2. Sathamaraana-3. chattrna-3. istrini-3. keatring-4. katrını-4. chatrins-4. potrna-5. bhadring-5. gorrns-5. matrinia 6 Bādarāvanā iti 6. Bādarāvanā iti 6. Bādarāvanā iti (Prayara: āngirasa paura-(Prayara: Snerrasa vairuna lrutas triasdasvava.) pårsadséva.) [kurea] -rathitaranam trvrathitaranam trvarsevah pravaro bhavati angirasa ārsevah pravaro bhavati vaimna nărasdasva, etc. āngirasa paurukutsa

These have no intermarriage. They have a three-rsi prayara, "Angirasa, Paurukutsa, Trāsadasvava', etc.1

trănudanyava, etc.

The Rathitaras have a three-rss prayara, 'Angirasa, Vairūpa, Rathitara', etc.; or 'Angirasa, Pārsadašva, Rāthītara', etc.

11 Coni., cf. W. Man., gana gahādı; Ed. 1 atha vaişţuvṛmiḥ. lavenă iti. 2 eadamadrapah

2 Ed. satanatrini. 3-5 Read bhadrana, madrana, with Baudh., Apast.?

348-1 atha vaisnavrdvi. 2 éatamadyrna 6 vadottrnā.

11 läverini harita.

¹ The passage enclosed by the asterisks is conjecturally restored, but a comparison of the other

lists makes it virtually certain. Ed. reads: 'angirasa parsadasya rathitareti angirovat p.r.; ratbitarānām trvārsevah pravaro bhavati āngirasa vairūpa rātbītareti angirovad v. r., purukut ānām tryārseyah pravaro bhavati āngirasa paurukutsa trāsadas aveti angirovat p.t.' What has happened is that one of the alternative pravaras of the Rathitaras has been misplaced, thus ousting the proper prayars of the Visnuyrddhas; thereafter, some scribe, finding the latter without a family, has invented the Paurukutsas from the pravara itself. It is probable that the second alternative prayars of the Rathitaras should be further emended to 'Angirasa, Vairupa, Parsadaśva', cf. Matsya, Man., W.

The Brhaduktha-Värnadevas have no intermarriage. They have a three-rsi prayara, 'Angirasa, Barhaduktha, Vamadeya', etc. 11

Man. trasabhaganamt tryarseyah †ärsahhäginäm† tryärsevah provem hhaveti šnoiresa pravaro bhavati āngirasa vámadevva pautameti, etc. vämadevva gautameti, etc. 1 Hiranyastambi-1. him/nya)garbhā 1. hiranyagarbha-2. Sătvamugri-2. chatravo (corr. chaha-2. chatrakayo

3. Maudgalā iti 3. Mudoală iti [travo] (Prayara as in K. & L.)

These have no intermarriage. They have a three-ysi pravara. 'Angirasa.

Rhārmyasiya, Maudealya',

1. Unindas ca 1. Urundas ca 1. †rurumgākvāvanā 2. Bhurundas ca 2. ...das (a 2. Bhurundas ca 3. trtívah Šākatāvanah 3. trtívah Šākatāvanah 3. trtīvah Sākatavanah caturtho †gadibho†

4. tatah präkara-4. tatah präkira-4 tatab Prāgāda-5 Saupāri 5. sovari 5. sauvāra 6. Markato 6 Markato 6. Marksto

Ramanah 7. Ramanah 7. Ramanah 8. Sanah Sanah 8. Sanah 9. Kanyā

Kanya 9. Kanvä

1. 2 So Ed., P. D. 3 P1 maudgalāvanā: P2 mudgalāvanā,

1 Cont., cf. W. and AV 8, 6, 15, where the name denotes a class of demons. (In this connection it is perhaps pertinent to note that AV 2, 25 is a spell directed against demons named Kawoas.) Ed. bharandas: Pr. Dr. bharunda: Da bharuda: Pa bharundaé: P14 naruda: Sk bhārudāh: R bhārunda,

2 Coni., cf. W and possibly murunds (see Monier Williams' Dict. s.v.); if this is correct, nos. 1 and 2 have become transposed in Purusottama's text; for no. 2, Ed. hiranda; 9 kanva. P1a kharanda (P1 omits); P2 bhārunda; D: kharunda; Da kharunda; Sk bhārudā again.

3 Ed. (as in nos. 1 and 2 also) has the plural. 4 ? Ed. pragada; P pramada; D prasada; R prākārāh; Sk prākāsarāh.

5 So Fd , P, D1; D2 -rars.

6 R markers.

8 So Ed.: rest sanab (P1s sarab), with

3. Mudgalā iti

[Both W and Man, place the Kanyas before the Visnuvrddhas.]

8 sună (dental -n-).

Mān. 3 trtivah šāvanaš.

6 markado. 7 rămanah.

¹ These are presumably dislocated from the Gautamas; Man., W, and Matsya agree in giving them here immediately before the Mudgalas.

Min 10. Märkstavo 10. Märkatavo 10 Markatayo 11 Rămanevăh 11. Rāmanevāh 11. Rämaneväh 12. Šānāvanā iti 12. Šānāvanā iti 12 Sanavana iti

(Prayara as in K. & L.)

These have no intermarriage. They have a three-rsi pravara, 'Angirasa, Ajamidha, Kānya', etc.

Now, the following are the devāmusyāyana-families t-Bhāradyāja-Śungas and Kata-Saisiris.2 They have no intermarriage. They have a five-rsi prayara, 'Āngirasa, Bārhaspatya, Bhāradvāja, Saunga. Saisira', etc.

atha vāny etāni dyvāmusvāvanāni kulāni bhavanti yathaitac chaunga-śaiśirayo bharadvājāh śaungāh katāh śaiśiraya ity etesam avivāhas tesam pancarsevah pravaro bhavati-

angirasa bārhaspatva angirasa bārhaspatya bhāradvāja ásunga hhāradvāia kātva ściśira iti, etc. ātkīla jti, etc.

 Kanilăś ca Kapilăi ca 2. Šavalāš ca Śabarāś ca 3. Vaibhinda-3. Vibhinda-4. Kauthuma-4. Kauthums-5. Agnijihyl ca 5. Agnijihyl ca

6. Karnas ca 6. Karnas ca 7. Sûtas ca 7. Sütué ca 8. Rkss-Bharadvājā iti

ruksa-bharadvājānām b 8. Ruksa-Bharadvājā iti paficărseyah pravaro

bhavatı.

Man.

(Prayara se in K & L)0

10-12 give the patronymics of simplex forms 12 élmiyani. already given in the verse above (nos. 1-8);

1 kapilāšva. it is possible that the verse is itself older, and has been incorporated verbatim by the Sutra 2 savalasva. 3 vaihhadi author. 5 agnijihvtva.

10 So Pa; Pr mārkataya iti; Dr markatib; 6 kurnāáva. D 2 markar iti: Ed, mātkatayā.

8 (ca)kpu-bharadvājā 11 Restored, cf. Man.; Ed., P2 ramanah; rest

12 Ed. áänävanä; rest omit.

11 ramayah.

10 mirkativo.

1 othemāni dvyāmusyāyanakulāni bhavanti.

* So P 1 * bharade ájáh sungáh katáh sattirayah; Eá bharadeðjah grádhás saungáh saturá. P2 bharads ājāgrā saungāh ststrā. These of course are not Kevala-Angiruses, and would no doubt have been more fittingly given among the Bharadvajas.

" W -stirayor; Man. śaiśirtyo.

4 W omits taungāh and taitiraya (and also the words ity stepām avioāhas).

Man, gives this family before the doyamusyayanas. Except that W, instead of vändana, reads dhana, dhanadavad. Also, Man. måttri acasa. W mātrivacasa, both mātrvacovad.

These have no intermarriage. They have a five-ysi pravara, 'Angirasa, Barhaspatya, Bharadvaja, Vandana, Matavacasa', etc.]1

D. Āśvalāvana

Of the Mudgalas, 'Angirasa, Bharmyasva, Maudgalya'. But some pass over the name Angirasa, and say Tarksya, viz. 'Tarksya, Bharmyasya, Maudgalya',2 Of the Visnuvrddhas, 'Angirasa, Paurukutsa, Trasadasvava', etc.

(The Garras which come next in the Sütra text really belong to the Bharadyaias, a.u.)

5. Darbba-3. Pinga-4 Sankha-6. Bhaimagayānām³ 2 Kutsa

These have 'Angerasa, Ambarisa, Yauvanāśva'. But some pass over Angirasa. and say Mandhätr, viz. 'Mandhätra, Āmbarīsa, Yauvanāśva'.

1. Samkrts-3. Tandi-4 Sambur 5. Šaivagavānām

2. Pūtimāsa-

These have 'Angirasa, Gaurivita, Samkriva'. Or else Sakti is the founder of 'the family,5 viz. 'Saktva, Gaurivita, Samkrtya'.

Of the Kanyas, 'Angirasa, Tianudha, Kanya' But some replace Ajamidha by Ghora, viz. 'Angirasa, Ghaura, Kanva'.

Of the Kapis, 'Angirasa, Amahiyava, Auruksavasa,7

For those who are designated by two names, e.g. Saunga-Saisiris, the Sungas being Bharadvajas, the Śaiśiris Katas, he recites pravara-names from both sides one from one side and two from the other, or two from one and three from the other (for a prayara cannot consist of four names or of more than five)-viz. 'Angirasa, Bārhaspatya, Bhāradyāja, Kātya, Ātkīla'.

* P: and P2 both omit this family (P1 also omits the pravara of the preceding Sunga-Saisiris), and we are thus dependent on Ed. alone—unless the readings of D, R and Sk for this family are derived hence, see the notes to Baudh , Rauksayanas. The text of Ed. is given above, except in the case of no. 8, where the form given seems a necessary correction (cf. Man., Matsya) for Fd brhad-bharadeaja This family also is out of place among the Kevala Angirases, and really belongs to the Bharadvaras, as the pravara shows Man., W, Matsya also give it among the Kevalas

2 P omits the alternative,

3 Pra raimavārānam 4 P.2 šamou-šambhu.

4 laktir (Berl., ChRso, BiblInd laktyo) vā mūlam. Pa laktipūrvo mūlam vā.

6 So Berl., ChRao, Biblind; Ed. -hayyang-; rest in various stages of corruption.

1 Kapistara-2. Svastitaro †diksva-

5. Saktih 6. Patañialih 7. Bhoiasí 8. +ialasimbiá ca

3 Bindur 4. Dändih 9? †kusidakih 10. Ürdhvästi Răiakeśī ca saujatih

éšlié ce 12. Kalaáikantha

13. raih Kārīravas tathā 16. Kāpyo 14. Vănyāyaniś csiva

15. Ämäväsvävanis tathä.

+samsanis tathā These have a three-rgi pravara, O best of kings: Angiras and Amahiyu,1 and Uruksaya.3 These rsis are said to have no intermarriage one with another.

1. Samkrtih 2. Pütimāsas ca 4. †manuh tsambadhir eva ca 3. Tandiś ca 6. Išnakić caiva

Pr omits this family.

1 Conj. from K. & L.; M kapitara; Ed., D kansitara: S kantatana: Pa kadhautarau (Pa gives the first five names in the order 5, 3, 4, 2, 1): Sk kanetarth: R kanaisarth: Krs kapita-

2 So M: Ed., Pa avadautara; Da, Ravadaitara; D sysidatarah: Sk syadatarah: Krs taittarodi. S. Kra dikaya: Pa dikaya (cf. R. Sk in the

K. & L. list): Ed. diksa; M daksih.

6 Krs pil-. 7 Conj., cf. the other lists; m bhuyast (M -air,

8 So Ed., Pa. S: Kra -fimbi; M -sindhis;

Dr -sindhakih: D2 -simsih: Sk -sificayah; R jalamıvathāh, 3 So Ed., Pa. Ma: Mr vindu: Krs bimtha;

4 Restored: Ed. dadab; Pa dada; Kre drada; M mādih; S dāśah; D gādih.

9 M kustdakih; Ed. - 41-; S kustdanih; Pa kustdarih: Sk kustdarayah; R kustdapāraya'; Dr kusidah (given after no. 10); Da kasodakoh:

Krs śruśtdari. 10 So S (-f); Ed., P2, Kre Ordhvasta (P2 -sto);

Dı ürkasub; Da ürkasü; M ürvas tu. 11 Krs -kestya.

saujatih, so Pa, Da; Di -rih, Sk svauj-; R -th-; S -javis; Krs raujați; Ed, rojați; M. vausadib.

samsapis, so M; Ed., Pa, R, Sk, D, Kra sāsavis; Dz sāmsāvih; S sasavi.

trttvakah.

sāliš ca. so M : Ed. sali : P 2 tsali : S. Kra sāli : D salls: Sk asllamab.

12 So M: Ed., Pa halast kanvā; Kra kalalt kenya: S kalalah. 13 Kra kābhava

16 Coni.: M kātvo: Ed. ksvaio: P2 ksvaivo S kayadhyil: R. Da ksanya; Sk ksarāpāh D: ksapeyah; Kra jvalaya; (the nibandha readings may, however, be derived from -kantha of no. 12); Dz. Dz add kāyah.

14 So Ed., Pa: Kre vvanya-: D. Ma dhanya-; M: ghānyā-

15 Cont., Ed., Pa. Dr savasyayanir eva ta. S sāvāsvāvani; D2 svāvasthāyanir; M bhāväsyllyanir eva ca: R slivasyllyana iti: Sk sāvasthāvanavah; Kra vasāsvāyani. After no. 15 M adds: bhāradvājih (M 2 bha-) saubudhuś ca lachyt devematic tatha.

The Samkrtis are completely missing in Ed., Pr. Pa; Mr is also defective, starting parasparāyanyaparnī ca laukņir gārgvaharas tatha, etc. R, Sk and D also give some of the Mateva names.

1, 2 Ma samkrtis ca trimarștis ca; D : bhillatih vibhātakih (?); Sk bhillātayo bībhītakāh; R bhillätawn vibhātakavas.

4 So Ma: Dr manusambandhih; presumably the name Sambu is concealed here.

6 Mz cenātakis.

1 Krs āmahīya; Ed. -āmahayyaś ca; M s damabāhyaś ca: M 2 damavāhyaś ca; P2 -āmahayyau drau: (P2 also gives a variant, amahayyongirā mukhya(h) So M, caivāpy urukṣayah; Ed. cair ar yurukṣar ah; Kṛṣ rūkṣā; P2 aurukṣavyas (v.l. uruhṣar) as)

8. Ārsabhiá ca 11. Hanksie 9. Cărăvaniś cu These all have a three-rst prayara, Angiras, and Samkrti, and Gaurivita, These

rsis are said to have no intermarriage one with another. †iñātvāvano 8. Hestidaso 7. Bhimagayah 2 Harirot co 9. †mätsvamälie 6. Sankha

3. Kautaah 10. Mädragarir 4. Pingas tathaiya ca 11. Laveranth

All these are said to have a three-rsi pravara, Angiras, and Ambarīsa, and Yuvanāśva.1 These ppis are said to have no intermarriage one with another.

[Brhaduktha and Vámadeva are said to have a three-rsi pravara, Angiras and Brhaduktha, and Vamadeva.2 These are said to have no intermarriage one with another. 18

Also, those who are born in the Kutsa-gotra4 are said to have a three-rsi prayara, †Angiras, and Trasadasyu, and Purukutsa†. Kutsas have no intermarriage with Kutsas-thus say those who have ancient knowledge.5

The pravara of the Rathitaras is said to have a three-rsi pravara, Angiras, and Virupa, and Rathitara. Rathitaras never marry with Rathitaras,

7 So Ma: Da tailah: Sk. R tailavah. 9 Ma nā-.

8 M z cărsiniá ca.

7 troitakii

daksa eva ca

10 So M: Dr kādravvah hārih. 12 So Ma; Mr gillavis caiva; Dr galagalih;

M2 gives variant, lagalis ca. D, R, Sk add two names, which may represent another line lost from the Purana-varyväghranadah (R. -padyāh)... (ālāvanah, In place of caiva tryārsevah (so M1), M2 has ca anehai ca.

The Haritas are omitted by Mr. Pr. Km. 1 So Ed.; P2 -pato; M2 kātyāyano; (D, Sk khāndāvana?)

2 Restored; M2 haritakah; Ed. harir vasyah;

P2 harih karvo; S harita-. 3, 4 So Ma; S -kauteah paingalas ca tathawa

ca; Ed. paulagas ca tathaiva ca: P matavanaulten eva ca. 8 So S: Ed., Pa, D -vilso: Ma kandi-

10. †gärgvaharis tathā

12. †přílavaá ca

5. Darbhī

9 So Pa, Da: Sk mit -: Ed. visva -: Dr -bhālib; S vatsamālir,

10 Restored; Ed., Pa mandimalir; Sk mandamālayah; S gandimālih; D māndih (Dr umandih) maulih; Ma madrir maulih; later in the list, D1 madragārih; D2 mandragāri; Sk madrāgaravah.

11 Restored, cf. K. & L.; Ed., Pa. Sk. D ge-; Ma kuberunih.

7 Restored; M2 -vegah; Ed, ksimavegah; P2 mimavagah; S kaimavaigas.

6, 5 Ed., P2 säkhadarbhi (P2 before no. 7); M 2 ślówadarbhir: S ślawdarbhir.

¹ So Ed., P2; M2 angirā byhadalval ca jīvanālvas tathaiva ca-more surprising as M2 gives ystoa- from one manuscript in a footnote. ¹ Cf. K. & L., etc.

^{*} P1 omits this family; M1 omits from the prohibition of intermarriage to the words purukutsas

⁴ So M2; Ed., P1 kumbha-gotra; P2 übha-gotra.

⁶ So Ed. (purāvidah); M purātanāh. The claim is somewhat ironical in view of the incorrectness of the information to which it is attached. The pravara given really belongs to the Vispuviddhas; cf. the note on the parallel passage on p. 128. The Matsya's source siready had the corruption. and since an emended text has already been given in the K. & L. list, it seems best to leave the dislocations as they stand in the Purana text. The Kutsas here originate from the Purukutsas, derived from the pravara; the Kutsas proper are members of the Harita-gotra.

GOTRA-PRAVARA-MAÑIARI

3. Histroph 4. †kstrnss tathā

5. †putravas ca mahāteiās 6. tathā ca Rādarāvunah

These are said to have a splendid three-rsi pravara, †Angiras1 and Virupa, and Pärsadaśva†.2 These rsis are said to have no intermarriage one with another.

2. Satvamugrir mahāteiā

1. Visnuvrddhah

2. Sathamarsir

1. Hiranyastambi-

3. Mudgalau

These are all said to have a three-rsi pravara, O king, Angiras, and Bharmvasva3 and Mudgala of great austerity. These rsis are said to have no intermarriage one with another

(1. hamsaishyo 2. devailbys

4. vidådavah 5. apagnevo

7. paurānvāntāni-8. mandgalan

3. agnijihvo

6. mugravas ca

These are said to have a splendid three-rsi prayara, Angiras and Bhārmyasya. and the great Maudgala. These ras are said to have no intermarriage one with another.)

1. †ārşādayas 2. caturayah† 3. trtfvah Śākatāvanah 4. tatah Prägada-

5 Sauntel 6 Markata

1 So S: rest -th: Ma can corrupt even this

well-known name into visnusiddhih 2 ? Cf. the other lists: Ed., Pa satomadrir: P1 sthomarirdrir: M sivamatir: Krs sathva

eaths maths masana; S ástho(-madrir?). 3 So M. Ed., Pa: Pr igntring.

4 So M, Ed., P2 (M-tty-); P1 kattrnams.

5 So M : Ed. atrivaí ca : Pa atrivaco : P : atriia : S atripa; Kre for nos. 3-5 has only bhrana

bhadrana (cf. Baudh.).

6 So Kra only; P caivāparāyaņah; Ed. caivoparäyanah; M vairaparäyana; Krs adda several more names, also from Apast,, and gives the correct pravara-'Ang., paurukutsa, trasadasyava'-followed by sätämadri satrna katrna atriva apārāyana.

2 So Ma, Pa, D, Sk; Ed. st-.

1 Pr -stevi. Krs omits the whole family.

This list of additional Mudgulas is attested in all the sources for the Matsva: but as it has no counterpart in any of the Sütra accounts. the names remain quite uncertain. In the pravara, in place of Bharmyaéva (so S), Ed., P read tāviś ca, Kre āviś ca; M tāndiś ca, 1 Dr hasa-: Pr hasa-. 2 Da -iikah.

3 So M; Ed., P, D I, Kra alavala, Sk alabalah, De filestron 4 So LJ , P. D vidādih (bi-): Sk vidālādavah:

M viradapah, Kra vida only (=vida, etc.? 5 So M; P2 apagnayah; P1 apagraya; Ed.

šyšgreyšs; D špšgreyo; Sk šgnždayab; R apagrayah; Krs agneya only. 6 So Pr. D: Ed. su-: Pa silnavas ca: M rvasvayus ca; Krs asugneva; R sranavasla; Sk

7 So Pa: Ed. par-: Pr -antini: Dr paurah Da paurinir; M paranyastāvi; Kra pauranya.

(R, Sk tāranāh?). 8 Krs mud-: Pa mauphalah.

1 So Ed., Pr. Dr: P2 thilds only: D2 arthādih; R āryādavac-; Sk ārvādavas; M apandus ca; Kra ārsāhiya,

2 So P. D. Ed -avah, Krs akubhaya, M gurus carva, R, Sk caturah, for nos 1 2, see K & L., which, although doubtful, is certainly nearer the truth than the forms attested here. 3 1.d <5-

4 So Ed. P2; P1 prakijtasāda, Krs prāgāvana, M prāgātha

5 So Ed. Pt; Pa -bhāri, M mānāri (Ma has v l soněri), Krs asenám

6 So Ld., Pz. Dz -tih, M markando, Pr markah to. Krs karmatha

1 Mz omits from here to the pravara of the next family, Ma vrsaparval 3 M I. M 2 matsvadasdhai ca.

KEVALA ANGIRASES

7 Ramanah 8. Sanah

9. Kanva 10. Märkatavas caiva 11. Rămanevas tathă hy raih 12. Śānāvanas

These are said to have a three-rss prayara, Angiras, and Aiamidha, and Kanya¹ of great austerity. These rsis are said to have no intermarriage one with another. (For the three-rei Gargas, who come next in the Purana text, see the Bharadvajas, where they correctly belong.)

2. rsiś ca Vandanas tathā 3. rsir Matavacāś caiva 11. atha Rksa-Bharadväiau These are said to have a five-rsi prayara, Angiras, and Bharadvaja, and Brhaspati, and the rsi Matavacas, and the rsi Vandana. These rsis are said to have no intermarriage one with another.12

1. Bharadváish 3 3. Saungeh 2. Katah

4. Šaišireyas tathaiva ca

All these are said to be born in dvyāmuṣyāyana-gotras. They are said to have a five-rsi pravara, Angiras, and Bharadvája, and Brhaspati, and Saungas and Saistra. These rais are said to have no intermarriage one with another.

() king, these Angirases of great power, in three divisions, founders of gotras, have been told to you, by the recital of whose names a man leaves all sin behind.

7 Dr. årnaranā (dental); D2 amaghanā; 1 So M (the Matsya text here, as often else-M maranah

D sanah (dental -n-) 9 So Ed., Pa, Krs; Pr kavo; M katu,

10 Restored, cf. K. & L.; Ed. märkatayai; Pr marsarkayas, Pr karmatayas, M markatapas kes makamtaka

11 Com, ct h & L., Ed. P tathā gādāvano (Pr gos) rathib. M tatha nadavano by 18th. D: godāvanab rathih; D2 godāvato rayih; Kra gahāvana ratht

12 Restored; Ed., D śyāmāyanis; Pı śyāmāyoni; Ps uyahmānis; M, Krs syāmāyana. After this name, Dadds: gardabhah pragavasuh nādāyanah (D2 -manah) śvāmāvanah (D2 rām-) sarverih (D2 śauvarih) nārī iti (D2 pārodra iti) a clear indication that D had at hand a text of the Purana as well as Purusottama's work. This Purana manuscript is, however. not often used

where, takes the two names as a dvandva instead 8 Restored; Ed., P, Kry sansh; M sivah; of as a Karmadhāraya compound; the earlier sense would seem to have been; 'those of the Bharadvājas who are Rksas.' The plural would therefore be more apt); Ed. asvariaka-: P atvariá ce bh.; Kre atvarike bh.; D atvarib bharadvājah.

2 Conj. restored; M rsivan manayas tatha: Mz, v.l. reir vamo naras tatha: Pr rais cātmabhavas tathā; Pa krathis cātmābhavas t.: Ed. krathiśvan manavas t.; Kre krathika ātmānavasu: D ātmahhavah.

3 Conj. restored; Ed., Pr psir mantravaras caiva; M. Kra maitravaras; Pa maitravarus; D mantravara. Similarly, in the pravara-Ed. maitravara; Pa maitrāvaras tunyo; PI matravara; M mitravara; Ed., P 1 ātmabhavas; P2 munir ātmābhavistimo; M raivān mānavaa; for the last two pravara names, Krs has sainya gärgya.

1 M katva!

These of course also belong to the Bharadvaias, but the Matsva agrees with K & L , Man,

and W in giving them among the Kevalas.

The dovámusváyanas are given only in Ed. and M. Ed. agrees with M in the error Hutah for Katah, and may be here directly dependent on a text of the Purana. The order of the names shows quite c early that the Matsya author did not understand the Sutra text, whose purport is that the Sungas are Bharadvajas and the Saisiris are Katas.

4 Restored (saungas ca); Ed., M maudgalyas. Ed. remarks in a note that the last sloka is found in the Calcutta edition of the Purarya, but not in the manuscript of the Pravara-malijari.

^{60-71]}

[After his 'Bharadvāja-section', in which he quotes also the Kevala Angirases for all the lists except Baudhāyana and Āpastamba, Purusottama comments]:

In this pravara-section of the Angirases in three divisions as given in the Matsya Purāṇa, among the gotras enumerated, those in whose pravaras the name of Gantama, one of the seven ṛṣi, occurs, either as recited in the pravara or implicitly, have no intermarriage one with another, since they belong to the same gotra, and since Baudhayana says: 'There is no intermarriage of any of the Gautamas.' So too, those gotra-ganas in whose pravaras the name of Bharadvaja one of the seven ṛṣis, occurs, either as recited in the pravara or implicitly, have no intermarriage one with another, since they belong to the same gotra, and since Baudhayana says. 'There is no intermarriage of any of the Bharadvajas' The others, the Kevala Angirases, who are outside the seven ṛṣṣṣ, Hantarak, Kutsas, Kanvas, Rathitaras, Pṛṣadaśusa, Mudgaļas, Visnuvṛdahas, etc., do have intermarriage one with another, since there is no question of their belonging to the same gotra, but they have no marriage within their own gana. This in brief is the meaning.

We shall now explain these sections in detail.

All that has alroady been said at the beginning of the explanation of the Bhrgu-gotra-section, from the words: 'In the gotra-ganas here cited', down to 'We shall explain (those of the Bhrgus)', is to be recalled here.

In the Sutra-sections here quoted there is considerable variation between the order of their readings, particularly in the case of the Āsvalayana Sūtra. Thus, the Sunga-shaliris are read at the end by Baudhayana), katyāyana, and Āśvalayana, but by Āpastamba, etc., they are read in the middle of the Bharadvija-gana. Again, the Rhias, read by Āsvalayana in the middle of the Gautama-section, have their proper mention here. The Kapis are given immediately after the Rhya-Angirases by Āpastamba, etc.; but all the others give them further on. Also, Baudhāyana and the rest give the Saphkrits in the present chapter, while Āpastamba gives them among the Vasitha-ganas. Moreover, there is considerable variation in the order of the Hantas, Mudgalas, etc. This being so, we shall give our explanation according to the order of Baudhavana. Apastamba and Kāṭŋāyana, who are in the majority.

The Bharadvājas proper (hevala) who come first in the lists, and the deyāmusyāvara families, the Sunga-Saisiris (the Sungas being Bharadvājas, the Saisiris Katas). have no intermarriage, because of identity of gotra. resulting from the occurrence of the name Bharadvāja in all their pravaras. The Gargas are established to be Bharadvājas by the occurrence of the name Bharadvāja in their pravara. The three-pt Gargas also are barred from intermarriage, since

Gargya says, 'The three-rsi Gargas have no intermarriage with the Bharadvajas or the Rksas.'

If it should be argued that the Kapis are not Bharadväjas, since the name Bharadväja does not occur in their pravara, we reply that this is a mistaken view, since Apastamba gives them among the Bharadväja-ganas, between two families who are acknowledged to be Bharadväjas, namely, the Gargas and the Rksas. Moreover, in the Vipu Purāṇa, 4. 19. 10, in the passage beginning: 'The umiversal monarch Bharata was the son of Dusyanta', the names and descent of the pravara-ris of the Kapis are given by Paršara, precisely as they appear in the text here. And in that passage, the list reads, Angras, Brhaspati, Bharadväja, Amahayya, Urukṣaya, Kapi. And since a number of hymn-composers occur (in their ancestry, the Kapis) name only three in their pravara, just as do the Rathitaras, according to the prescription of the Sūtras, and there is therefore no fault here.

The de vamusvavana Sunga-Saisiris. This ancient dvigotra family is cited by way of example, to show that dyigotra families of the present day are also to avoid both gotras in marriage. 'The Sungas are Bharadvajas', because they appear in the list of Bharadvajas, with the pravara, 'Angirasa, Barhaspatya, Bharadvaja'. 'The Saisiris are Katas', and thus Viśvāmitras, since they appear among the Visvamitras, with the pravara, 'Vaisvamitra, Katya, Ātkīla'. Yajñavalkya says 1 'The son who is born to a son-less man by niyoga, in the "field" of another, inherits from both and offers the funeral pinda to both, according to the law." Now, since the de vāmusyāyanas must therefore recite pravaras from both families, and since the Sutras prohibit a pravara of four or six names, they must recite only three or five names in their pravara. Since Katyayana and Laugaksi say below:2 '...the first pravara is that of the begetter, the second that of the adopter', the Sunga-Sarsiris have arisen from the seed of a Sunga Bharadvája in the 'field' of a Kata Vaisvāmitra. The descendants therefore have a five-rsi pravara, 'Angirasa, Barhaspatya, Bharadyaja, Katya, Atkila'. Apastamba gives a three-rst pravara, 'Angirasa, Katya, Atkila'.3 'This example is to be followed whenever several names are to be recited in a prayara from among a larger number of hymn-composers. Similarly, putrikā-putras, sons given in adoption, or purchased, avoid both gotras in marriage, and form their pravara from both gotras after the example of the Sunga-Saisiris. Gautama's rule, barring marriage with 'relatives on the father's side up to the seventh generation, and also (in the family) of the begetter', must be taken to refer to cases other than dvyāmuṣyāyaṇas, who avoid altogether both paternal gotras.

Since the Samkrtis are given by Āpastamba at the end of the Vasisthas, and since in the pravara here among the Angirases, the name of Śakti, a Vasistha, occurs, the question arises as to whether they are Angirases or Vasisthas. And

¹ Ed. sunga-śasisrinām bharadvaja grāthādinām dv.yamusyāvanadinām; cf. the readings in K. & L., above, p. 130.

¹ 2. 127.

³ This soems to be a mistake.

^a p. 212. ⁴ GautDhS 4- 3-4.

since there is no conclusive reason why they should be one rather than the other, one must conclude that they are devamus avanas. This is confirmed by the fact that Katyayana mentions them below 1 among the dryamusyayana ganas, together with undoubted de yamusyayanas, the Sunga-Saisiris. Therefore, the Samkrtis avoid in marriage not only their own gana, but also all the ganas of the Vasisthas.

The five ganas, Bharadvājas proper, Rksas, Kapis, Gargas, and dvigotras. have no intermarriage, because of identity of gotra, and because of Baudhavana's statement to this effect.

[After the Baudhayana and Apastamba accounts of the Kevala Angirases, Purusottama comments:1

All that has been said above at the beginning of the explanation of the Bhrgu-gotra section, from the words, 'Among the gotra-ganas here cited', down to 'We shall explain those of the Bhrgus', is to be recalled here, because of the importance of its application.

Among those quoted here apart from the Haritas, Kutsas, Kanvas, Rathitaras, Mudgalas, Visnuvrddhas the devāmusvāvanas and Kapis2 have no intermarriage with the Bharadvājas, since they are included in the Bharadvaja ganas.

Some consider that the Prsadasvas are Rathitaras. Others think that since in the Matsya Purana the ganas of the Prsadasyas and the Rathitaras are taught separately, with distinct pravaras, they form distinct families.3 Even on this view, however, there is no intermarriage between the Rathitaras and Prsadaśvas. since two out of the three rsis in the pravaras coincide.

The Samkrtis, since they are dvyāmusyāyanas, are said to have no intermarriage either with those mentioned in the Vasistha gana or with those mentioned in their own gana,

Now we shall tell of the marriage of the Haritas. The Haritas and the Kutsas have no intermarriage one with another, since two out of the three pravara-rss are the same, and because in the text of [Apastamba and] Aśvalávana identity of pravara is taught, in the list 'Harita, Kutsa, Pinga, Sankha, etc.' The others, Kanvas, Rathītaras, Mudgalas, Visnuvrddhas, do have marriage one with another, as well as with the families already mentioned, and with the Atrıs and the rest⁴ which are to be mentioned in the sequel.

1 Where?

2 Read hapvādīnām, Ed. -kaņvādīnām(1), P 1 havvadīnām, S -julnānām

5 So P 1, Ed makes nonsense of the passage by giving Brhaduktha twice in place of Prsadasva and by reading ekapratara instead of prthaspratara. The argument is of course in any case unsound, since as we have seen the Marsva text is corrupt in this place. It shows, however, that the M text was corrupt at an early date.

4 For atry adibbith, Ed. has atry abbith

CHAPTER IV THE ATRIS A. Baudhāvana

WE shall explain the Atris:

1. Atravo 13. Vyālavah 2. Bhūravaí 14. Sämbavvävanäh 3 Chandia 15. Kärmarvävanavo 16. Dălcais

Chândogih 5. Paustika 6. Mängalavah 7. Saivāš

8. Chagalāš 9. Chāgalās 10. Trushindur

11. Bhāgantavo 12. Millamon

19. Auddālakir 20. Dronabhāvā 21. Gauragrivavo 22. Gävisthirāh 23. Sujupālāh 24. Kranätrevä

17. Taidehā

18. Gănapatva

25. Gaurātrevā 26. Azunātrevā

27. Nîlätrevăh 28. Svetätreväh 29. Svāmātrevā 30. Mahātrevā 31. dattātrevā

32. Hālevā 33. Vālevāh 34. Sauhhrevā

35. Vämarathino

2 So A, except for D1, D2, which have bhūmih; M bhūyayac; G bhūyas; T bhūpayah; Bu bhūyahyac; Pr omits nos. 2 and 3. 3 So M, G, Dr; Be, U, Da chandib; Pa, Bu chādib; Sk chāndayāb; Ed. sthāndi; T.R.P. omit. 4 So Be, U, T, P2, D2; D1 chandogih; P2 Sraidāhā. Pı chandadı; Sk, R chandogeyah; M. G. Bu chlindobhih; Ed. sthändogi. 5 So Bu, Pr, Ed., D; G, R pauspika; Sk

paupikā; Pa prautikā; Be, U pauthikā; T, M pausvakā. 6 So B; Be, U maudga-; Pr, Dr māhu-; Pa mauhu-; Sk mauha-; R mauma-; Da mautalih. Cf. perhaps the Sumangalas of Ap. 7 So B, cf. Pan. 4. 1. 112; Be, U sepa; Ed., Pt saipā; Pa sepā; D sopā; Sk sauvā; R sausā 8, 9 M, G, T chagala- only; Bu chagavah only; for no. 8, Pz, D, R charalah; Pr charais; Sk lagalās; Be, U charāgās; Ed. sthaprālās; for no. 9, A chagalah; Be, U chagalah; cf.

10 Be, U plural (so Caland); Pr omits nos. 10-19.

11 Read bhagalayo? cf. Man.; B, D r bhagantayo; Ed. bhāgampatho; P2 bhārgatayo; R bhargavatayo; Sk bhargarapah. 12 So A (Dr gala-, D2 malurcah); M, G, T,

Caland mālakujo: Bu mālahkūjāh 13 So A (Ed. vyšlavah); B vyšlalah (?); Caland Pap. 4. 1. 123 (with anuvṛtti of Atri from

14 So T M -vanavah; G -vvanavah, Bu śambarvávanáh, Sk samcavy-, Ed. samcavyanavo Di sancavvanih Da samianvanih, Pa săvacyavano, Be, Usăvacyah 15 Ct the other lists, Pan. 4. 1. 155 implies kārmār- (so Mahābh.); D 1 kārsņāyanih; othera various, but implying kārmaryāvani; all excent T. Bu with dental n. 16 Sk dāksāvas.

17 Sk Taidaha; Dı Vaidehah; R Taideda; 18 So G; Be, U, Pa gana-; M. T ganis-;

D gadhi-; R gathipattaya-; Bu ganih svatayah; Sk māvitathāh

20 So M, G, Bu, Ed., Pr, R, Sk; Pa droni-: Dı dronanābhah; Da dronabhāvosī-.

21 So Dr only; Da ragaugrivih; B and the others, gauri-; for gaura-, cf. gans 100, 4, Pan. 4. 3. 131. 22 So B, P, Ed.; D: kāvistirah; Sk māvirinah;

R mävichiräh 26 So B, D, PI; Ed. raktātreyāh; Pa trak-

sātreyā; Sk. R rksātrevāh. 31 So D only (from conflation); rest of A ornit; B atreya only.

32-5, 38, 39 Cf. K\$S 10, 2, 21, 32 So B (T halatrevah); Sk. Pr. Dz. R gal-:

D: gol-; P2 kal-; Ed. gatreya; cf. the other lists among the Putrikaputras. 33 So G, Bu, D, Sk, R; T ilevah; Be, U, Pr vauleyāh (bau-); P2, Ed. vaileyāh,

34 So B (Bu śautreyāh); D saugevah; P2 sautreyāh; Pz tyaugeya; R śaubhveya; cf. 4. 1. 117).

35 So Re, U; P -thīnām; G, Ed. -thīnā; M, T -thina; Bu vāmah rathītara; D, Sk, R vämarathya; the last is the form of the other lists, and is supported by gana 58. 12, Pan. 4- I. 151.

GOTRA-PRAVARA-MANIARI

180-8r

46. Saupuspayah 41. Ānīlāvaņā 36. Vaitabhāvavah 42. Anangir 47. Sänkheyâh 37. Saudreväh 43. Mänangir 38. Kaudreyā A4 Deuranoth 39. Gonavanāh 40. Kālāpacaya

48. Säketävanä 49 Rhāradvājāvanā 50. Indentithir 45 Saurangih

These are Atris; they have a three-151 pravara, 'Atreya, Arcananasa, Śvayaśva' for the Hotr, 'like Śyāvāśva, Arcananasa, Atri' for the Adhvarvu.

The Vādbhutakas have a three-rst pravara, 'Atreva, Arcanānasa, Vādbhutaka' for the Hotr, etc.

The Gavisthiras have a three-rsi pravara, 'Atreya, Arcananasa, Gavisthira', etc.

1. Mudgalā

6. Baijavāpāh 7. Śirisavah 2. Vvälisandhavaá ca 8 Salimeto 3. Aurnavápavo 4. Baudhāksā

9. Vrihimsto

10. Gaucivītir 11. Gaurikavo 12, Văjavată 13. Väyupütä

5. Gavisthıră

Sk ávetabhāvāh; R ávaitabhāvah.

38 Ed. kaundeys. 39 Cf. Pān. a. 4. 67; D -vanyah.

40 B kālāvavah; Bu kālāšayāh; A kālāpacaya; D kalavasih; others -yavaya, etc.

41 So A (Ed., P anti-); D, R nil-; B antsa-

42 Dr. Pa angi only; Bu, G marangi.

43 Pz manamnimgi

44 D : daurangi; G, hd. gaurangi; Sdraurangi; T dor. Bu. M saur

45 So B, R sauragayah; others, two names,

D : sauragih gauregih. 46 So R only; A, B puspsysh; D puspih saupuspih; Be, U puspāyanah; cf. the other

47 Conjecture; (cf. the other lists); M, Caland śaikhayah; G, Bu śekhayah; T śākhayah; S śaukhayah; Pr saivyayah; P2 śaisyayah; Ed. saispayah; D, R, Sk omit.

48 So B. Pr. Ed., Dr. R; Pa ketāyanā; Da säkenamäno. Sk omits nos. 42-8.

49 So Bu. A with unimportant variations; B -jāyanaya; cf. gaņa 15. 62, bharadvāja ātreye

Pan. 4. 1. 110. 50 Dr candratuthih indratuthih; Da indravidhir.

1 Bu mangală; Pr mudrală.

2 G. Sk. Caland sali-; D, R vyali-; Pr omit.

36 So M, G, Bu, D; T, Be, U, Ed. -bhāva; vyāptisamyi; M, T vyāļā-; cf. the Vyālis of the other lists.

3 Restored: A arnava (Caland wrongly reports Sk and Pn-our R-as reading aurnanabhavo, caurnava: Bu caurnapah, G carnava, et Manaurnavāpi, W sarnacapili

4 So A. B bodhavaňnki (Bu -vácikih, S -vája-5 Only in P, Ed., D; possibly interpolated

from the other lists, since the family here called Mudgalas clearly corresponds to the Gavisthiras of the others.

P saurange gaurange, Ed. syorangi saurange; 6 Restored, cf. the other lists; Caland, Be, U. Ed. P. Sk vartaváháh, B vartabhávaváh, D vaitabhāvah; S vaitatava, R bautavādāh 7 So A. cf. Man.: Bu átrsayah; M, G ácsayah;

8 P. Ed. -mano

9 So M. G. Bu; D2 vrthitarno; rest omits. 10 Cf. RV 5, 29, 11, an Atri-hymn; Be, U, D gaurivito; Caland (after M, G?) gaurisito (with this cf. perhaps the regular spelling of the Pañcavimás-Brahmana, gaurtvita); R. Sk., Pa gaurităh; Ed. gauritreu; P1 gauritayo.

11 So B; Ed., P, D, R gaura-; Sk gaurikāye. 12 So Sk, R; Be, U, Pr vilyavanii; M, G bābāvanā; T vāpāyanā; Bu bāhvāyanā; Pa vāvananā; Dr vāyavānah; Da vānāyanāh; cf. gana 103, 26, Pan. 4, 1, 154.

13 So M, G, T, Bu -cūdāḥ; D -pūtib, rest

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ATRIS

These are Mudgalas. They have a three-rsi prayara. 'Atreya, Arcanānasa, Paurvatitha', etc.

There is no intermarriage among any of the Atris.

B. Apastamba

Of the Atris, a three-rai prayara, 'Atreva, Arcananasa, Śvāvāśva', etc. Of the Gavisthiras, a three-rsi pravara, 'Atreva. Arcananasa, Gavisthira'.

Of the Atithis, a three-rsi prayara, 'Atreva, Arcananasa, Atitha', etc.

This prayara belongs without alteration to the Vamarathyas, Sumangalas, and Baijavānas.

C. Kātvāyana and Laugāksi

MAG 1. Kārmarvāvani-1. Kārmarvāvani-1. Kármaryáyani-2. Sänkhevä 2. Śākhavas 2. †samkilavamá 3. atho Sākharathās ca ve 3. †tváve šákhárhavoš ca ve †cádyo áskhárathavaá 4. Aghravana 4. Ārvāvanā Ica ve 5. Vämarathvä 5 Vērnarathvā 6. Gopavanās 6. Gonsvanās

7. Tårnabindavah (Omits nos. 4-10) 7. Tärnabındayah 8. Auddālakih 8. Auddālakth 9. Saunakarnir 9. Saunakarny-

10. atho Sauirutavai ca ve 10. †atho vălūtapavas ca ve 11. Gauragrīvih 11. Gauragrivih 11. Gauragrīvih 12. Kairañjis ca 12. Kairandié ca 12. Kairandiá ca 13. atho Caitrāyaṇāś ca ye 13. atho Caitrāyaṇāś ca ye 13. atho Caitrāyaṇāś ca ye

2 and 3, conjectured, but completely doubtful. śakhalayań carsasaharayaśca ye-Ed.; P : samatah savarayah scarsesahacame, P2 sankharavascársesrábareveáva ve: D álimkharib ausa-

sah (Da araaso) harvaiyah (Da -ivih): Sk samkharavah only: R samkharatha only: p therefore probably read sankharayas carsa stharavai ca ve: cildvo of Map., corresponding to class here, may conceal a third name.

4 Conj.; p šhāyana (R ādā-).

5 So P. Ed.: rest omit. 6 So P1. D. other lists: Ed. pavanās: P2 pacană: R vavană: Sk pavană. 7 Restored from other lists; p sakir vidikir 11 maurasrtvi

(P1 -viditki: D1 -vidarkih: D2 -vidāphi: Sk sähkikidivavah; R śähki-; Ed. -divikir). 8 So Pa: Pr -liki; Ed. maudealikih; rest

omit. 9 Sk śaunakakarnayah; P2 śaunakanih śailas- 6 goyāvanās, kärnir.

10 So Ed., Sk; Pr śausutarāś; Pz sauśrmtavasva ve: Dr saubhrtih: R sausrtavo.

11 Pa. Ed. kaura -: Sk saura -: Pa kausrini. 13 Sk Mais, rest lats, instead of snas ca ye, Ed. has -nil ve ca: this, with the vi- of no. 14, may be the origin of the additional name inserted here by the nibandhas (not Ed.),

Pr ávetavi. Pa ávatata. R ávetakavo, Dr svetskih. Sk cekavah.

Man.

8 audvälaki. 11 goragrīvi. 12 kaurındasvo.

1 kaumārvāni.

2 átsvavas.

12 kairandy.

¹ Ed. vägbhū-; P1 căhu-; P2 vätadbhu-; R sädū-, väddhū-; etc.

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		No.	
15, 16, 17, 18, 19, 20, 21, 22,	vibāhutantra- bāhumitrāś ca Jānuki- Jānuki- Taileya- Vaileya- Atreya- Ātreya- Ātreya- Ātreya- Rhāgamādāyana- Saupuspayaš Chāndogir	14. †nakanyanti 15. yaurakyandyo 16. calspothavác a ye 17. éágul† 18. Chāgali 19. Bhāgali 20. †thānuci 21. vāhuvi 22. dantindrāya 23. daulātreya 24. saudhotaki 25. Vaikhānasi 26. kypa† 27. Chandogi	Måm. 14. †pálkaryayarpti 15. paurindy 16. atho vasátrhapäs ca ye 17. gali† 18. Chāgali 20 21. †vahu 22. dantyendreya 23. dauthlyátreyah 24. sauddhítaki 25. varşának 26. krpus† 27. Chandosi

These have no intermarriage. They have a three-rsi pravara, 'Atreya, Arcananasa, Śyāvāśva', etc. 1 Dalmin

2.	Vyälih
3.	pārņaviš ca
4.	Bhālandanā
5.	Aurnavāpi-
6.	Silamdharo
7.	Baijavāpih
8.	Sirfané co

9. Mauñjakeál

10. Gavisthirs

1a. Dāksi 2. Vvalih 3. pārsnuviš (ca) 5. Aurnavāpi 6. silamdhiro

1. Plāksir

7. Bajjavāņi 8. Sirîsaá ca 1. Plakeir 1a. Dălesi 2. Vyālih 3. paurnavir

5. Aumavāpi-6. silamvino 9. Mauňjakeái 4. Bhalandano

9. Mauñjakesil 4. Bhalandano

7. Baijavāni 8. Sirîsas ca

hutam; R vädgatamträ 15 So Dr; Pr, Sk R vaha-; Ed. vaha mitraéva; Pa vivāhamitras ca.

16 So P, Dr. R; Ed. išnaki; Sk išnukavšh. 17, 18 These are possibly the Putrikaputras. and should perhaps, therefore, be written Hāleya, Vāleya, cf. Baudh., etc.; but the manuscripts indicate Taileya, Vaileya (and cf. Matsya); Ed. tau-, vau-; Pr the-, vau-; P2 rau-,

vau-; Dr tau-, vai-; Da tai-, e-; R and Sk 20 Read perhaps patañjala?; Pr, Sk, Ed. as shove; P2 nafijanana; R panamjana; D1 pañcajanah; D2 pamnamianah.

21 Cf. perhaps Bhāradvājāyana in Baudh.; all here bhaga-; Pr madrna; Ed., Pa -madayana; Dz, Sk -mādanāh; Dx -mānah; R -mānāde, 22, 23 Ed., P only.

1 Ed. dakṣa-; P, D2 dakṣi; D1 lākṣiḥ. 2 So P, Ed., D2; D1 vyānih.

3 Hopelessly corrupt in the whole group, and supplied here, very dubiously, from the other lists, q.v.; P khararnakrd; Ed. khadarnakrd; D2 avaromakrd; D1 avarodhakrd.

14 So Ed.; Pr. Sk, Dr bahu-; Pr vidva- 4 So Dr, and cf. Man. and Matsys; Dr nal-; R bhal-; P bhālamvanā (P : -vana); Ed. bhāla-

5 Cf. Man., W; D, R surnanabhi; Pi surnanāśi; Pz ārņanābhi; Ed. arnanābhi. 6 Corrupt in the whole group; cf. Min., W, Matsya; Ed., P1, D1 vaiveya; D2 caiveya;

Pa varpvea; R candratre-, 7 So Ed., P, D2 (vaij-); D: baijavāpanah; R vājavāpavo.

8 Restored from the other lists; Ed. śrimi; P1, D stpih; P2 strugis ca. D inverts the order of nos. 8 and 9.

9 Ed., P -keśo; Dr -ktśśh; D2 maujakeśsh; Pr mauja-; Pz moja-; R maukeáah.

1 kaksır. La damksi. 5 (-vi) sárnacápdi

9 mos-Man

9 maui-

ATRIS Man. 10. ... 10. .. 11. maitrāyanyo 11. maiyanyo 12. dhrtih 12. dūtih 13. Saunusni-13. Saunuspih 14. Sămapuspi-14. Sămanusnih (14a. somapuspih) 15. Brahmanuspi-16. Vyághrapuspi-17. Hiranyapuspi-17. Hiranyapuspiś 18. candrakātuki-18. cadrikardrakı 19. Kākašīrai-19. Kākašīrai

20. kālašivir ity etesām... These ten are Gavisthiras. They have no intermarriage. They have a three-rsi pravara, 'Ātreya, Gāvisthira, Paurvātitha', etc.

We shall explain the Putrikaputras (sons of a daughter designated by the father as a son for nurnoses of decomes).

Hāleya- 9 Vāleya- Kaudreya- Vāmarathya- Putrikā	1. Häleya- 2. Väleya- 3. Kaudreya- 4. Saubhreya- 5. Vännarätya- 6. Gaupavana- 7. Putrikä (Pravara as K. & L.)	2. 3. 4. 5. 6. 7.	Hāleyā Vāleyā daubheyā Saubhreyā kaubhreyā Vāmarathy (zopavana
---	---	----------------------------------	--

zopavanaistira (- gavisthira?) 9. putrikāputrā (Pravara: ätr. gävisthira pautriketi.)

/āmarathva-

20. kākālašīty etesām...

These have no intermarriage. They have a three-rsi pravara, 'Atreva, Vamarathya, Pautrika', etc.

D. Asvalāvana

Of the Atris, 'Atreya, Arcananasa, Syavaśva'.

Of the Gavisthiras, 'Atreya, Arcananasa, Gavisthira',

Of the Pürvätithis, 'Ātreya, Ārcanānasa, Paurvātitha'.1

1 50 P, D, R; Sk dal-; Ed. had-, 2 So Pa, D. R; Ed. vaveva · Pr vavaleva 2 valevá, kauneva, R kauremah, P2 kauleva R and Sk

add Saubhreya and Gopavana to the Putrika-

Mdm

¹ So P for Äsvaläyana Ed has atrīnām ātrevārcanānasa gāvisthireti, pūrvātithīnām ātrevārcananasa pour attitheti. The Biblind edition and Chentsal Rao in his separate printing of Aśvalāyana have: atrinām ātreyārcanāņasa šyāvāšveti; gavisthirānām ātrevu gāvisthira paurvātitheti. Närävana's commentary also recognises only two divisions, atra devudha atrava uktah: anyatránye ca santi. The Berlin manuscripts agree with Biblind,

The fish said: learn from me the founders of gotras who have sprung from the Matsya Purāna family of Atri:

Tailcyaé ca sa-Vailcya Astr Astr J. Astr J. Génapatis terba J. Jakob J. Sandougupidas ca Sandougupidas ca Sandougupidas ca Sandougupidas ca Chândougupia
100001011X
4. Arghapantha 5. Vamarathyo 6. Gopavania 7. Trabindavah 14. (Kanajihva 15. baidalah 16. jakalavanih 16. jakalavanih 16. jakalavanih 16. jakalavanih
4404 440
1. Kārmaryāyaņi- Safahkeyās 3. tarba Šankyajās ca ye R. Auddālakiḥ Ş. Šamnākanju O. Samnakanju O. anto Sankavarās ca ye

atho Sauktavarās ca ye
 Gauragrīvis ca
 Kairañjir
 atho Caitrāyaņās ca ye

These are said to have a three-th pravara, Syavasva, and Atri, and Arcananasa.

another.	-
with	
one	
intermarriage	
no	
have	
10	
said	
are	
7515	
These	

Aumavapih Sılardanıh

Parnavis ca Dākşır
 Vyāliḥ
 Pārņaviā

These are said to have a three-rgi pravara, Atri, and Gavisthira, and Pürvatithi. These rsis are said to have no intermarriage one with another.

Bhalandanah Maunyakesi Sirişes ca

grivih, Fd hy urugrivir, M harapritir, has Mr. Indramb, M. Skanavamih, D.z., R. N. -hvo(')dgaragrivi, D2 udaragrivah, P1 nurakurugriva, p vardali, P r cardaxi, M i naidrānib. 1 So p, with minor variants; (also with dental 2 p samkhyeyas (Dz samkheyah); M sakheyas. n); M kardamāyana-.

So M; p at- (D1 sarspagab, R saragra-10 So P. R. Dz; Dr sautka-; Ed. sauta-; 8 So P; Ed. uddālakah; M uddālakih. 9 MI sons-: Mz sauns-.

Sk sauktacarah; M athad (nic) saukratavas 11 M -griva.

12 M gaurajinas.

mathab; R arghayamtha; Mr arddhapanya; 4 Probably the reading of m; Ed. arghapatha; P1, D aryapatha; P2 athapantha; Sk arya-13 So M; p jat-.

parkink), Revoluctus).

15 o N. L. Dar, Fra. R. D. 1 jagandah; Sik. baladhu. I.J. Prantagat. Fra. R. D. 1 jagandah; Sik. Sanklah. I.J. Prantagat. Fra. R. Jaco K.J. D. 1 balagahh. P. 1 hanga ngada. Ne bilagapdah. Sa N. P. F. R. auptass ca. 25 N. P. P. J. A. M. Gand.
17 So P.z., P. 1 anlavasca, Ed., M tallspas ca, Krytalava.
18 So M. Ed. Pr cal-; P.z tai-, 20 Conj., ef. Bauchi, m gonparis (Ed. -patra).
R. P. I gonjastha; D. gausipathal); Sk grupf-

sakalayanah, P. sakalayanah, P. salakayanih,

Dr sakatavanah, Ed sakaiavanah

6 This 15 almost certainly to be read in spite of the metre (the original from which the Mataya Purana took the lats was also in metre, and certainly had Gopavanās); Ed., P, Kp gaunyanya; R, Sk, Dz gaupānya; Dz gaurvanyah; M gopanās. M. 2 arghapanya.

nibandhas do not give a separate account for the Mateya Porana texcept that D attributes to the Matsva a quite different list from the

P omits the Gavisthiras here, and

2 Restored from the other lists, Ed., M balth. 5 m arranabh, ct. the other lists. 7 Ed. M. bijavápi. 9 m mauthakeso. 7 So p; M take-. 14-16 The four names here, corresponding to the equally corrupt nos. 14 16 in the K. & L. ist, remain quite hopeless. The above is

one given here).

1. Häleyas ca

Next learn from me the Putrika-putras of Atri:

These have a three-rsi pravara, Atri, and Vamarathya and Pautrika. These rus 5. Kaudreyas 3. Vāmarathyas tathaiva ca 4. Saubhreyas caiva 2. sa-Välevo

The founders of gotras of the family of Atri, of great might, have been told to you, O king, by the recital of whose names a man leaves all sin behind. are said to have no intermarriage one with another.

urusoltama comments.

There is no intermarriage of these Atri-gotra-ganas, because of the identity of gotra resulting from the fact that the name of Atri, who is one of the seven rois. occurs in all the pravaras, and also because two of the three rats in the pravaras concide. The Putrika-putras avoid both gotras in marriage, and a fortiori their own gana, because of identity of pravara.

M. P. Ed. kileys. M gives all these in the e and 3 restored from the other lists; Ed. sattreyas caiva saudheyas; Pr saugeyas cau phural, p in the angular. Ed. vamaratva.

aautreyah; P2 sautreyas caiva saubhroya; M dhâtreyas caiva mairreyas. In the pravars, P alone reads pautrikas ca form pautrié caive.

probably the reading of m. p kānajihvo; Sk kaia-; M 1 kaṇa-; M 2 karṇa; P 2, D 1, R, Sk

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CHAPTER V

A. Baudhāvana

THE VISVAMITRAS

WR shall explain the Viśvāmitras:

untakå 21. Anabhımlar									
11. Kamantakà	 Başka 	Cikită	14. Lāma	15. Satani	 Sānkā 	 Lauki 	18, Gauri	19, Sauge	20. Yama
1. Kusikāh									
urd i	R	6.3	4	5	9	7	00	O,	10

2 Dajangha only; Sk parnatajaghab; S parina-After this, Da adds ku/sekāyaņa.

3 So A, except Ed.; Bu, Ed. parakyah; M, G, T paralukya; S valukya; cf. Apast. vārski.

Pa-agvir; R-agraya.
7 Conj., cf. Apast.; the manuscript readings.
however, suggest alters for A, fanarei for B;
Ed., Pr. Indexvi; Pa. D, Sk, Be, U alaw;
R aluvaya; G ananarci; S anancir; Bu alps-6 So A, Bu, cf. gana gargddi; M, G, T -arci;

8 Completely doubtful; P, R sghahi; DI raghahit; Ed. adhyahir; S aghaththir; G, T aghatth; Bu ghattath; M aghatati; Be, U carab: M. T omit.

9 Also doubtful; so M, G; T spaddays; Bu apadyavah; Be, U apadyavys; DI apag-

harves, 12 a shyudhryns, Ed. Rpadyaryns, R., Sh., 12 apper 10 M., G. T. only, dittegraphy from following (so Caland). The statements of the statements of the S. A. Bardharmaryo. 12 Com; M. G. The describerance, T. Patgava. A baddhardaria, the Harvarna names the Bajalasi, yanh the Sikanda, same (d. io., 15).

(Har. 1, 1771). 13 D. cintitah. 14 So Be, U, D.; cf. gaņa 125, 9; Ed. läbh., and the Sauéravas (cf. no. 28) as Kauéileas

following B, audari; he compares 'odari' of Katy., but the name there is actually paryo-6 So A, of, udala in the pravara; Caland

Da kim-; M, G lamahilyanah; Pa lamila-

ldeventhy T. Imangayana, D. 25, ef. gene 135, 109 15 Se Bel, P. R. Sik, D. 1, S. ef. gene 135, 109 10 Heaville V. U. Balanchyston, M. G. Tennit, 16 Se Be, U. Ed. anthe; P. 1 shribstychis P. a. pullulus, M. M. C. mirhel(holisymis) Bu alabyanab; S. R. kryyyana, V. S. svyay P. 199 19 Se Bel, Gallenti D. R. St. svyay P. 1949; D. 1 sauganaybi, P. a sauganathys; M. G. Bu

ságantayo; Т syángatayo; S sángatáyana (misplaced before no. 15); Ве, U saugantá-

21 Cf. gana 228. 10 (where Kils, has -glans);
Be, U, Caland -milta; M enabhimtilu; S
fantimila, G anabhimtil abhr ratifi.
T sibhnearmaits, Bu avantila anabhrdrah, Ed., Nk, Dt, P2 anabhimta, P1,

22 Con. G. M. dravana 23 Con. Fd., P., Sk., Caland cauvala, Be, L. cailaica; S. dvaubala; Dr. dvovalah; Dr., R. D2 adds cautakäyana, Dr välakäyana; Caland wrongly reports that the nibandhas read svauvala, M. G. T caujaka, Bu caulakavanah atrabhirna, R anabhirras

23a So M, G, T; Bu vemabalah; rest omit; probably originally dittography of no. 23. 24 So A, cf. the other lists; M, G, Bu philalwo;

l., P2, R. D2 25 80 B, Avānhavāka 5 22a-cappart MJ, Grotty, B. Restored from other lising Be, U. Gland videnda, Pr. vadaoda, Sk. R. venuda, S. venuda, S. venuda, E. venuda, F. venuda, F. venuda, F. venuda, F. venuda, P. ve

VIŠVĀMITRAS

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. Bhauvanayah		333	Cart	reyāh		39	Man	nutantav
Sausrutaya		34.	Sala	vată		40,	Mā	ntavo
Aupagahanaya		35.	May	35. Mayūrāh		#	ye	Sinye 'nt
, Audumbarir		36.	Saur	matyas		42.	Bab	hravyāh
. Bhrāstrakayah		37.	Crtra	atantavab		43.	Kār	oıleya
. Syameyas		300	Svet	38, Svetatantavo		‡	to to	44. †unmaraśrka
hese are Kusikas. They have a three-rsi pravara, 'Vaiśvāmitra,	They	hav	10	three-rp	i pravara	A, 4	aisv	āmitra,
udala', etc								
1. Lohitab		4	tjha	4. †jharjhäyana			7. F	7. Kaitavāya
2. Dāņdakaya		เก๋	Vañj	 Vañjayanā 			00	 Vāšaya iti
Cabrevernavena		6	thuis	danhaveh				

These are Lohitas. They have a three-rgi pravara, 'Vaisvāmitra, Āstaka,

Lauhita', etc.

3 8

41 I.e. whose names end in -antu; Caland's

Daivarāta,

ısabda aya iti

conj. -tantu is awkward with the name Mantu script readings so well; M -nduśsbd8; G-ntaśsbd8, S -antaśsbd8; T ys clinye tuśsbd8; Bu -indraśsbd8; Be, U, Sk yaksanystvaśsbd8; P1 vaksvāmtvetvassvdā: D1 ve cānye manusabdantah; Da ye canye nughadvitah; Ed. ye interposing, and does not satisfy the manucanve vastabda, 27 So M, T; S bhuvanayab; G bhauvanab; Dı bhovanib; D2 bhauvavib; Sk, R nuvalayab; 28 So Be, U, Dr, cf. the other lists; Sk-yah; R saubhrrayah; Pr sauataya; Pr sauataya; Pr sauataya; Dz sauataya; Dz sauataya; 29 Cf. the other lists; Caland (and B?), D, Ed. aupadahanaya; Sk oyagahatayab; T saubarbhavaya; S sauśrsyab. P1 tryalaya; P2 tuvalayab.

ajňavalkvá (vada-)

42 Cf. Php. 4, r. 206 (Babhravya is the patronymic from Babhru where a Kauáika is meant, Babhrava otherwise; Air. Brilh. 7, 17, Raupaganana; Pr sau aupadahanye. 30 So B, Dz, cf. Pap. 4, 1, 173; A (ex. D) udampan: Dr urdarib.

however, has Babbrava for a Visvamitra, but 43 Conj. from Ait. Brah. loc. cit.-kapileyababhravah as the descendants of Devarata Vaišvāmitra; A kalāyā; M, G kalavā; T 31 Conj.; Be, U bhritstayogyab; P1, Sk, R bhaştagye; P1 bhayagib; D1 bhastakib, Bu bhritstaya; S bhritstreya; M, G, T, Caland 34 So B, cf. Apast.; Ed. tillavatti; Be, U thlavata; Be, U

khalava; Bu kakalahva. 44 So G; M -értaya; T -éramaya; Bu guma-rayah; S (-vān)murayah; A utsaraya (Pa 36 Ed. saumitya; P.1 saumyatyāš; D.2 sau-

Sk taloccatarab: S saravata.

D robitah. mrtyalt; S särnartyäs.

37 Caland's conj.; the archetype's reading was

 Z. Caland; M. Be, U. R. P. dandelseys;
 P. dandeyse; D. dadaidt; Sk krdskayst;
 M. kudakys; Bu tändakayst;
 T. dandakys; citrantavayah; Ed. śvivantavayas; P. Sk, Be, U citratavayab; D citrantavib; M, G citrantayo T évitraptayo; Bu citablicayah; S citraspili-38 Conj.; archetype, fvetamtlyanilp?; Ed.

svetantāyanāh; P r sayamtatāyanāh; P 2 sātamdyanah; Sk syātatāyanāh; R syātantāyanāh

yarnaş.

Ed., Srandakayaé. 3 So M, S; G, Sk -varnā-; Pr -varnā-; Pa varnavanah. D.z (s)yakravarsāvanah, T. chrkavarmāyanā; Be, U cakrāyanā; Ed. catravarņā-/ang. D 1 éveryantilyanah; D2 éveramtilyanah; Be, U satantiyani; G svetantayo; M, T, Bu, Caland

4 So M, and perhaps Bu; G jharjihintardhi-mari. T radhuradhiyani; D i karidayanih (with denta in) Da kujankyan; rest omit. S So Bu, U; P, D, Ed, widi; Bu wij.; Sware; Sk tar.; R tanj; M, G, T hajir. 6 So M, G; T raddiyayah; rest omit. 7 So restored by Caland, cf. gana tikadi; M kaitavānāyo; G kaitavānayo; T ketavāyanayo, rest omit 8 So M, G, T; Bu vansayah, A vasayah (R visavo); R and D add astaka. 39 Caland's conj., certainly correct, cf. the other lasts and Manutantavya, Air. Brah. 5. 30; the text of the Gana-pāṭha (gaṇa gargādi) B manutano(-vo), S iavo. Be. L abhittatam-Sk mänavah tatavah; R manavas 40 So Be, U, Sk, D1, R, P1; P2 mantatavo; D2 manbatah; Ed. omits; M, G, T mantapo. Ed. antitatantavo; Dr antitakty; D2 mana-

10-2

These have a three-rri pravara, 'Vaisvāmitra, Daivasravasa, Daivatarasa', for 5. Kamakavaninas the Hotr, 'like Devatarasa, Devasravasa, Visvamitra' for the Adhvaryu. 4. Sraumata-Kāmakāvanāh Devatarasah Devasravasa-1. Vaisvāmitra-

These have a three-rsi pravara, 'Vaiśvamitra, Rauksaka, Rannava', for the Hotr, 3. Rainavās ca like Renu, Ruksaka, Viśvāmitra, for the Adhvaryu, 2. †caudūhalā 1. Rauksakās

9. Piņdagrīvā 10. Nārāyaņā 11. Nārātyā ti Audumbarāvanāh Kaukrtysh Saisireya Sairindhah 4. Vāiāvanāh Karabhå

Katāh

These are Katas. They have a three-ray pravara, 'Vaiśvāmitra, Kātya, Atkila', etc. 6. Uştrākşā 7. Mahākşā iti 4. †tulabhyāḥ 5. Saindhavāyanā 1. Dhanamiavāh

Aávävatāyanāh Kärleays

These are Dhanamjayas. They have a three-rsi pravara, 'Vaisvāmitra, Madhucchandasa, Dhanamjaya', for the Hotr, 'like Dhanamjaya, Madhucchandas, Viśvāmitra', for the Adhvaryu.

-5 This group is placed after the Raukşakas

One would expect devastravo, and in the Possibly nos. 1-3 should be taken as the name of a single 3 Pr daivatrasa-; Da devatisab. Adhvaryu's pravara devafravovat. So p, Da; Dr, B vidv.,

aromanāh; Ed. matiyoti; P omit (ric); reat, sraumat; T, M, D1, Sk kāmakāvanah, Bu damakayah; Be, U jilmakayanah; Ed., P, R 4 So T, D1, R, and cf. the other lists; Sk

yamakayanab; Sk jya-, 5 So B; Ed., P 1 kala-; Sk, D, P2, R kamaka-

1 So G, Ed., Pr. R, Sk; Dr raukah; Da raukah; Bu raukaksikab; Be. U. M, Trokhaka, Bu rausah ki; Statukaka.

2 So possibly the archrope, G cauduhala, M caudohala; S cauduhala; S cauduhalla; Be, U svodwahaka; Ed. sohahala, Pr svodvuhala; Dr. snuddhahalah; Da spodvahanah; R svodvahahalah; Sk sodvahalah, companison with the other lists suggests -haysh, and possibly we might conjecture ca_sudavshaysh, cf. the name Audavahi in ÅsvGrS 3. 4. 4, SankhGrS

4. 10. 3.
3 Manuscripts indiscriminately ranava, raivapa. Also, in the Adhvaryu's pravars, Be, U only have renuvat, the others, rainavavat, revanavat, efc.

therefore, that p also had a lacuna here, and that I.d. whose text here agrees rather auspicously closely with B, may have in-corporated them from S. D also secens to The Katas and Dhanamjayas are omitted by Be, U, and P, Sk and R have no trace of Baudhäyana's account. It is very probable,

have conflated them from its B-source, since it gives them in transposed order after the Indrakausikas. So B, D sarrandhah, Ed sarrethrah, So B, Ed., D2, D1 karambhah,

So B, D1; D2 vltnj-; Ed. yfij-. D2 sam-; Ed. omits. So B, Ed.; D1 kaukukyab; D2 kaukutya;

Ed. transposes now 6 and 7.

Ed. ratya only; M, Bu naratya; Dr närildyah; Da närilttha. Ed. and Domit.

2 So B, Dr.; Da kilpith; Ed. kirivittsyah. 3 So Ed., ef. the other lists; G, T, Dr. asvavatah, M. Bu asvavatah; Dz asvavaruh 4 So M.; Bu ta-labhyah; T tah talavyah;

So B, D1; D2 saindhavayavah; Ed. saindha-G -stä(sthå)gavyästralabhyāḥ; Ed. kauravyās; 6 So B, Dz; Dz utsyskysh; Ed. puspikys. 7 Dz mahokojeti; Dz mahokyih iti. Dr tärakvah: Da närakvah.

VISVÄMITRAS

The Aghamarsana-Kusikas have a three-rgi pravara, 'Vaisvamitra, Agha-The Aiss have a three-rs pravara, 'Vaisvamitra, Madhucchandasa, Aja', etc. marsana, Kauśika', etc.

The Purana-Varidhapayantas 2 have a two-rsi pravara, 'Vaisvamitra, Paurana',

for the Hotr, 'like Rusika, Indra, Visvāmitra', for the Adhvaryu.

The Indrakausikas have a three-rsi pravara, 'Vaisvāmitra, Aindra, Kausika',

There is no intermarriage among any of the Viśvāmitras.4

B. Apastamba Next, of the Viśvāmitras:

1. Devarêta- 2. Cikita- 3. Manutantv- 4. Âlaki- 5. Vârakt-	6. Yajfavalka; 7. Ulüka- 8. Bṛhadagni- 9. Babhru-	10. (Gālsvi 11. Salāvati 12. Salankā 13. Kālaba
--	--	--

These have a three-rry pravara, 'Vaisvāmitra, Daivarāta, Audala', etc.

The Sraumata-Kamakayanas have a three-rgi pravara, 'Vaisvāmitra, Daiva-

The Ayas have a three-rat pravara, 'Vatsvāmitra, Mādhucchandasa, Aya'. śravasa, Daivatarasa', 'like Devatarasa, Devaśravas-, Viśvāmitra'.

Pr manutaqumatv; Dr manuh banbah; Oa mabhustanub.

⁴ So Ed., and Garbe's manuscript 'P'; P1, R, Garbe sulakt; D sulokib; P2 vailakt; Sk i (1 Baudh, no 3. The exact reading is not both places, Ed., P rårakt, Dt carakth, D2 strakth. Dudds also välakhilva, Garbe välokt, Chentsal Rao váralakava Iso also in Kapardibākila, vālaki, vālakhiļva

9 Dr bamruh; Pr vabhuh; Sk babhravyah, 10 So Garbe, corrected from the other lists; his manuscripts give éslavi, éslali; ChRao Pz salapisala, Raalisalah, Sk, Dr salah visalah; 12 P2 sa., R, Sk, D omit. 13 So R Garbe, cf Ast , Ed. kdlabhava, staling; others omit. It remains doubtful, however, and may well have arisen from the 11 So Garbe, Ed., ChR.to, Pr sanavustab, kesi-sūtra also gives sālāvata.

nk kalavacab, Pr kalavas, Pr kalavayavas; Dr kavepavab; Dr kalayava; ChRao kala-6 50 Garbe, Chentsal Rao, and of Baudh, 7 Ed. auluka; Dr ultta-; Da uluveda.

2 One would expect a two 7st pravara, 'like Indrakausika, Viśvämitra'. The Nirnaya-sindhu

So Be, U. (ajronem). G. T. ajdragonem: M. ajdragoneim; Bu ajalyanish: Ed. ajaksembatings.
 P. ajdranom: P. 1 ajd mattakaradaka siye repiyal.
 P. ajdranom: P. L. ajd mattakaradaka siye repiyal.
 P. paurenus, Sk., R. D. eurildiappropriatility. Be, L. paradhapasanisa, P. 1. andhaparsatas, P.2. blis andhāndhāpasantas; G. pāridhāpasantava; M paridhite anta, T paridhite anta.

⁴ In T only (which unfortunately omits the negative-sarregam vivaliah), gives vaisbamitraindrahaufiketi dvau.

⁸ p is defective here, giving the Katas next,

(06-60

17. apy asyai árutā

VISVAMITRAS

saurathâyah kājālıyajaya andhenrah

Audheyith (cf. Carsons-[vyūha]

saurapayah Arnunaksı-

 sindhuvāvanāh 715, pus ca kārsiaråkanusyttå

atho va-

Aupezahanavah oths Sausnută Paryodarayah toğudali iti

Aulükyi

?16. sárpkrlyā

Parnayah tkyarayah

pāryādari--inimini-

20

Paryodari-

20 18

The Machucchandasas proper (et a) are Dhananjayas: they have a three-151 pravara, 'Vaiśvāmitra, Mādhucchandasa, Dhanamjaya', etc.

The Purana-Varidhapayantas! have a two-rai pravara, 'Vaisvamitra, Paurana', The Astaka-Lohitas have a two-75 pravara, 'Vaisvāmitra, Astaka', etc.

The Aghamarşana-Kusikas have a three-rst pravara, 'Vatsvāmitra, Agha-The Katas2 have a three-rgi pravara, 'Vaiśvāmitra, Katya, Atkīla', etc.

C. Kātyāyana and Laugāksi

marsana, Kausika', etc.

We shall explain the Viśvāmitras:

[Nos. 1-13 are identical except for the following wrong readings:] B

These have no intermarriage. They have a three-rp pravara, 'Vaisvāmitra,

Daivarâta, Audala', etc.

Yājnavalkya;
 upagahanayā iti

tunichatif

ninkā

řkhakhäkhali iti

C. D. STOLE STOLE STRANGE		caughta	väratatamvil kusikäm		Sárnāyanā Sārnāyanā	12. jsbalya-		No. 14—end grven 14. vabbravya 15. yaéca vàrajya- 16. säsityä
5	e	ń	N 0	2 00	9.0	12		5.4.5.5.
STEMPING!	3	3. caikata	5. vantava-căratarptatăh	7 a. (adda) pauvaleyā 8. śālarpkuvā āchā	 ádvávátlyanáh ádmevů 	 (Ornitted here, but added below.) 	 (Omitted here, but added below.) 	14. valvevya 15. yaś ca 16. assitya
		Calkita-						4. Babhravyah 5. yas ca Karisib 6. Sarakrya
	-: -:			ni ni	000	500	100	4 10 0

13 44 60
R and Sk, omits nos. 1-10. therefore dependent on Ed.
P, followed by R and Sh rthese we are therefore

7 Ed vartandas ca, cf. Pan. 4. 1. 108 (the patronymic is vatandya when an Angurasa is 5 Ed. tantakaih, of the other lists, for varameant, otherwise vătanda). tantava sce Pan 4. 3, 10z.

and 9 Conjecturally restored; Ed. Salenha-15 Ed. pyayafra; S vyayafra; Pr pafen; P. pafen; P. yavasca, kārīsi, so Sk. Marsva, and (among the Dhanamjavas) Baudh; Ed., P karps, The assuth and Sk samplhar; R saidhar.

» parnayah, et possibly Parnajangha of Baudh. 22 and 23 So P. y. Ld. harnaphadolity, Pa-karnaya yandolity; Ek karnayah padalayo; R ksarnyah palaro, S-bhân pajala. 20 So Sk, S; Ed. papadirayah; Pr vyarthoda-21 So Pa; Ed. parnar ab, Pr parsayah; rayah; P2 partodarayah; R varyodarayah. 17 So Ed., Pr; Sk sauradhayab. S haragi; R kildraayab. 16 Ci. W., S sum . Sk, P samsrtyn; R sam-

1 Devadorsvans	7	1. Devastravasii	100	ų.	1. Devastravasă	888
2. Devatarasah 3. Sraumata-Kâmakayanah	15. 2. 2. rath	2. devatara- 3. saumpa-kāyanā iti (In the pravara, devrathevet.)	2. devarara- 3. saumga-kāyanā iti (In the pravara, devatā- ratheti, devarathavad.)	લે લે	2, devatayarasâ 3. saumaka-kâmukāk kāyanā iti	asā kāmukāk ti
These are Kusikas. They have no intermarriage. They have a three-rp pra V. assomira, Daivašravasa, Daivatarasa', 'like Višvāmirra, Devašra V. assomira, Daivašravasa, Daivatarasa', 'like Višvāmirra, Devašra	have sa,	no intern Daivatara	šikas. They have no intermarriage. They have a three-151 pra Daivašravasa, Daivatarasa', 'Inke Višvāmitra, Devašra	ha Viśv	ve a thre āmitra,	e-ṛṣi pra Devaśra
1. Aja 2. Mādhucchandasā 3. Mārgamīrayaḥ 4. (Kausikā) rr	<i>⇔</i> ⇔ ⇔	Aji Mādhucchandasā Mārgamitrā iti	andasa it	નં લે છે	 Ajā Mādhucchandasā Mārgamitrā 	handasā trā
These have no intermarriage. They have a three-rpi pravara, 'Vaiśwān Mādhucchandasa, Ājya', e&c.	rage.	They h	ave a three-f	.07	ravara, '	Vaisvān
17 So Ed., Pr.; Pa satustill; R saurachayah; Sk saurachayah; (Sk and R give this before	and series	rathayah; is before	3 So certainly restored from the other Ed. sammuke-keumuhäyans; cf. Man. a	rest	ored from	the other f. Man. a
18 Conj.; Ed. alopya; P. r allogya; P. a allogya; R aulopsah; Sk allopyah; S olopya. 19 Se Pr., S ope., Ed egpagahanayah, P. A	n; Pa pyf.	aleghya;	3 So Da (-crih); Ed., Pa mårgamir Pi gårgamirayab; Sk mårgamirah. 4 The name Kuália, here and in the Dh	(4) de la 1	Ed., Pa Sk mårgen s, here and	nargamut nitrah. in the Dh

in full:

nitra,

vara, Vas-,

-nun

lists M pu yayab

understood with all the preceding names-i.e. these, although Koulias, have a separate pravara from the main body of the Kuikias. So too, regularly, the Aghannayana-Kuikias P. gargaminayah; Sk margaminah. jayas and Asmarathysa, is probably to be (-Kausikas). 1 vijāmā (in margin). (In the pravara, jaiman-teli hotā, jayavan, etc.)

1 and and an the pravara, ajitet hots sjivat, etc.). Man.

only Ed. Before no. 1 Ed. adds devarata-, which is clearly a blunder.

P omits this family, so that again we have

¹ So Garbe, after one of his manuscripm; the others read parialkapayantyale; so also Rm. z Ed katyayananam; P 1 katyayana

Manuscraps, inductionated whith, aikilor, so regularly with this name. P.r. instead of the correct Adhivarya paivant here, gives antisherund tritemitranial. P.s., after the Mans, moetis and adaptable to the start property provise behaving from that Apisimoba does not normally use this phasey varieties administrated (see, etc.).

Pravara: Vais. mādhucchandasa, āghamarşaṇa (so both), Or (W only) vais. kaustika, āghamarṣaṇa! arhamarsanā iti cartreva-

Pāninānām iti

vandhula-

(Kansiles) iti Parikūta. Parthiva-PāniniThese have no intermarriage. They have a three-rps pravara, 'Vaisvamitra, Mādhucchandasa, Dhānamjaya', etc.

Asmarathyah	kāmalāyanino	Bandhula-	Kausika ni		(lacuna)	
į.	ć	6	4			
1. Aśmarathyāh	2. kāmalāyano	[venula-]	3. vandhula-	4. Kausika-	ångulayo	10000
Asmarathyah	Kāmukāyanino	Bandhulah	(Kusikā) iti			

Pravara vais, asmarathya kasrkayana iti

tvandhula-kausikat

These have no intermarriage. They have a three-ris pravara, 'Vaiśvāmitra, (Both omit the Aghamamana-Kausikas.)

The Aghamarsana-Kausikas have a three-rsi pravara, 'Vassvāmitra, Agha-Asmarathya, Bandhula', etc. marsana, Kausika', etc.

The Lohita-Astakas have no intermarriage. They have a three-ryi pravara, The Pitrana-Văridhapāyantas2 have no intermarriage. They have a two-rst pravara, 'Vaiśvāmitra, Pauraņa', etc.

Vaisvāmitra, Lauhita, Astaka', etc.\$

as in the pravara, P has vadhula. (Ed. in pravara, vadhula, which may be the better P omits the Aghamarşana-Kausikas M 1 artha karnadake. 5 pānita. reading.) P (with the nibandhas) omits from the pravara of the Ajas to before that of the Ed. kamadaka. (For this name, cf. gans Asmarathyas, thus omitting both the Dhanam-Ed. paninf. (Harry, 1771 papino.) Cf. Harivamás, 1771. avas and Asmarathyas.

¹ Both pravates seem to be wrong, comparison with the other sources suggesting a lacture; if this is so, the pravates here should be been to the Aghanansaan Kausakas which both own there is So P. I. D. Per definition and (ii). Ld paralleles untuit).

Man.

4 parthirthava.

For Kämukiyana, of. gana maddeli.
 So Ed. If, as is likely, this is the same name

RAS Man. Man. pairinet penninih paridhawyanii, etc. hispand se in K. & L. (but paurino). hispand in M. & L. (but paurino). manejesh rehyss)ii hofu iye eyelin ye eyelin ye eyelin ye eyelin ye eyelin ye eyelin ya yenen avonda ye eyelin avonda ye eyelin avonda paurino- parezan bhwati valedmirid- şialeri hoti, etc.	agi: 1. alvoclumbarkyagih 2. Takakyani: 3. Takakyani: 5. Timinkyayagi: velikyana: velikyana: mandibyana: 6. Kirikyiyana: 6. Kirikyiyana: 7. kiriyakayali 7. kiriyakayali 8. kuraki_jii
VISVĀMITRAS W piniņih (Issuma). "pārineti bodi pāriņavas pāriņavas viskumitavad its adth aryuh aspalas lebnimāmin dvysnetyas) pravano blassatu vaskikuminia- ştakeri hoda, etc.	2. Sakinishungani: 2. Sakinishungani: 3. Takayani: 3. Takayani: 3. Takayani: modiyani: colayani: colayani: colayani: 6. Kayayani: 7. Kayayani: 8. rijiyaki jii
	1. Audumbarı Saisiri- Saisiri- Saisiri- F. Tarkyığını F. Tarkyığını G. Karıyğını G. Karıyğını B. Lavkinlap B. Lavkinlap (10. Mantijyanık)

These have no intermarriage. They have a three-rsi pravara, 'Vaiśvāmitra, Kātya, Ātkīla', etc.

There are three families of the Rainavas:

triny etänif raukhäņif kulāni bhavanti 1. kathyakā 2. svodūraņa-	
trīny etāni haisvat kulāni bhavant 1. ķāthaks- 3. audahaysā	
1. Krathaka 2. †écsitarSyan&é	

6 P.; katyūni. 7 So Pa; Rd. kari-; Pr. katitadi; Dr. kari-mubbib, R. kariabinyo, Sk. karibbayo 8 So Ed.; Dr. ilavskib; Pa wliakmārī; Pr. vvavskira; Sk. būlakeyā, R. bhlinvakayub; 3 Cf. Pap. 4. 1. 154. Atter this name another may be concealed, but dittography is the most 1 Sk aud.; Dr induvarih; Da udabarih. 2 So Pr, R, Sk, D; Pz śniśli-; Ed. śniśli-.

10 Cf. gana nadadi, D. mb; P. 2 maunjahayana; P1, R, Sk maujahāyana. Dr omits. 9 Dr -nib; D2 omits. probable explanation of the manuscript readings; Ed. dhalkayani-taiyani-straikayani; Pa taikayani-stekayanis-; Pa taikayani-taika-(R -ni) stolchyanab; Dr naikayanih traika-R. Sk tatkåvanáh

yanih; Da telatyanih (Da omits from here to

2 Soprobably p (i.e -asca); Ed. svaitaratyana-; Manuscripts rainava, raivana, etc., P., P., Con, from the other lists, Ed., Pr., P., Pr vaitarāvanās, Pz pevetarapanāh atha kā-. 4 So all, except D1, which has -nah (dental); 5 Cf. ibid.; Ed. tărușyāyaņi; Pr. tărukşayani; P.2 tărsyayanı, D.1 tăryāyanı (P.1 and D.1 with

dental); R, Sk omit.

² Pr omits Lauhita in the Hotr's pravara (but not in the Adhvaryu's).

MO kåthvaken hotā karhvakarat pravara: vais, kathaka 3. frontihavst ceri kāthavat višv. 1 a. GOTRA-PRAVARA-MANIARI pravaro bhavati vais. kathaka kāthaketi hotā kāthakavat (Jacuna).. tesām tryārsevah 2, codūmayas ca,... kathakavat viśv. 1 a. 3. codvahayas ceti

These have no intermarriage. They have a three-rg pravara, 'Vaisvamitra, Gāthina,1 Rainava', etc.

Several additional families are given by W and Man .:

gathino renavās tesām, etc., pravara: vais gathina rainava, etc.

hiranyaretaseti hota retasavat hiranyavat hıranyaretasânâm tryârseyah('), etc., vaış. suvarparetasett hota retasvat suvarpavat suvarnarctasanam tryarseyah, vais. sauvamaretaseti hota suvamaretovad visv suvarņarctasānām dvyārṣeyaḥ, etc., arranyaretasānām dvyārseyah, etc., hiranyarctaseti hotă hiranyaretovad

etc., vars

kapo ta retasāņām tryārṣeyah (as in previáv. i.a. ceding). capotaretasānām dvyārgeyah (as in preceding).

chrtakausikānām dvyūrscyah (as in pre-

ghrtakaustkänäm tryärşeyah (as in pre-

ceding).

ifitara-mātarāņām tryārņeyab, gāthina repuvās (nc) teşām, etc., vais gā<thi>na renuveti (nc), etc.

(The Sathara-Matharas are not in W) kåmslävani-

etc., vaiá.

1. athe sahulamāhula-

uhalaéğvilafătila-

-shvinsi ohāhulakohala-

śatara mapara, etc. sātātapā rahulayohula-

-shagulamāhularoluhasāhulaohalaornila-110,000,000,000

The order of the guas differs from K. & L. Man. has after the Devaintwess: framible-).
Demonstryst. Also. Advantables. Frame Tellidips areas. W. has travial. Distancements as Apas. Former-Advantables/Bellidia. Alphalia. (Pravara: vais. sāhula māhula, etc.) (Pravara: vais. sāhula māhula, etc.) vānavi iti

śgnila-

rādadhi-

rāmila-

45000000

3 So Pr; P2, Ed. khodvahayas cety (for -s caud-?).

in W; while both have the Katas as the final family

1 Ed. gadhina.

DI-02]

VISVAMITRAS

D. Asvalāyana

5. Kusikānām These have 'Vaisvāmitra, Daivarāta. Andala'. 4. Manutantu-Kālabava-2. Gälava-1. Cilcita-

Of the Śraumata-Kāmakāyanas, 'Vaiśvāmitra, Daivastavasa, Daivatarasa'.

Of the Dhanamjayas, 'Vaisvāmitra, Mādhucchandasa, Dhānamiava'.

Of the Aias. 'Vaiśvāmitra, Mādhucchandasa, Aiya'.

Of the Rohinas,1 'Vaisvāmitra, Mādhucchandasa, Rauhina',

Of the Aspakas, 'Vaisvāmitra, Mādhucchandasa, Āspaka'.

Of the Purana-Väridhapayantas, "Vaisvāmitra, Daivarāta," Paurana. Of the Katas, 'Vaisvārnitra, Kātya, Atkīla'.

Of the Aghamarşanas, 'Vaiśvāmitra, Aghamarṣana, Kauśika'. Of the Renus, 'Vaisvāmitra, Gāthina, Rainava'.

Of the Venus, 'Vaisvāmitra, Gāthina, Vainava'.)8 3. Lohitäkss-4. Lohita-Salankāyana-2. Salaksa-

, These have: 'Vaisvārnitra, Sālankāyana, Kausilka.'

5. Jahnünām

E. Matsya Purāna

The fish said: O king, I shall tell you of Atrn's other family. The famous Soma was the son of Atri, and in his family was born the king Visvamitra, who attained Brahmanhood by his austerity,7 His family I shall recount to you; listen while speak:

Vatandas ca Vatandas ca
 Šalankas ca tathā Caikita Gālavau Visvamitro 2. Devarites

4 So P; rest -vab. 8 So Ed , M, P, D, Kṛṣ valasankub (t e. with transpoxed syllable, ca salankub, for -ku, cf. 3 So Biblind ed.; cf. Apast.; other, kalavava... 3 m unanimously, vailentmayataru; P. manatatu.

Ed., P. rauhindnám; P. rauhtakánám.

P omits Daivarata from the pravara. Ed. pari-.

⁴ This family, omitted by Ed. is given unanimously by the other sources; but it is virtually certain that it has arisen simply from a variant reading of the Renus. 4 Pomits from the Aghamarsanas to the end of the Visvamitras.

 The Pravar-darpuna is careful to remark that, in spare of this genealogy, it must not be deduced that the Atris and Vissamitras should not internarry, a common ancestor being of Thelf no bar to marrage, provided the ra-gotras are different. Reading to taposő, with M.; Ld. sutapaső.

+padbhalibhavāh feådhiräväs fra Kausikāh thesarana 22222 COTRA-PRAVARA-MANTARI 15. yas ca Kārīşih 16. Sāmkṛṛyā 17. arha Sausrutā 18. Aulūkyā 19. Aupagahanāh 20. Pāryodarayah atho Aśvavatavanah Sandhavāvanāh 11. Yajñavalkyā Svāmāvanā

12. Iabalah

These are all said to have a three-rsi pravara, Visvārnitra, and Devarāta, and Udala 1 of great austerity. These rsis are said to have no intermarriage one with 14. Bähhravvä

2. tsthā devatarā ye ca Rusikas cal 3. saumukāh kāmukāvanāh 1. devastravāh sujāteyāh

another.

These are all said to have a splendid three-rsi pravara, Devasravas, Devatara, and Visvāmitra. These rsis are said to have no intermarriage one with another,

Mādhucchandasa eva ca These rais are said to have a three-ray pravara,3 Visvamitra, and Aya, and Madhucchandas. These 1318 are said to have no intermarriage one with another, 1. tathā Ajās ca 3. Märgamiträs

5. Păņinis caiva 3. Parikūpas ca 4. Parthivah 2. Dhanamjayah 1. Kamandakah

All these are said to have a three-rsi pravara, . . 4 Viśvamitra, and Madhucchandas. and Aghamarsana. These rsis are said to have no intermarriage one with another.

9 Ed. asva vrthynnab, P. asvavatšvansh, P. ašvavatšjunas natab; D. ašvatšpanab; D.z ašvalšyana; M. hy abhayaš ciyatšyanab. 15 M (babhravyza) cz karięże cz; Pr karięt; Pr karięt; Pr karięt, My, Dr karięt);

16 Restored; M samérutys; p, Dr samstys; D2 -srish; Kre sambhrtayana.

sannytah, P. sannytah, Krysannytayana.
18 Restored; Ed., Dr autopyll; P. autovyll;
D. Artysliopyl, M. ultpa.
19 So P. 1; Ed.-gevayuh; P. a maupagahanah;

20 P, Ed., to salve the metre, says.; P parsodar-rays.; D1 pristodarih; D2 parsodarih; Kṛṣ Kṛṣ upagahana; Mr aupagahaya; Ma aupaparyodaya; M payodajana-,

M visvāmitras (from the pravara). 17 Restored; M. samsrutab; Ed., Pr., D.

The Devakavuses are omitted entirely by The correct reading is sraumatah kamakayanab; Mr sausukab; Mr saumukab; both, kārukāyaņāt); Ma reports a v.l. hārnukāyanāt). 2. Restored : M vaideharātā ye. Ed. and P.

21 So Ed., D; Pt pargeyah, P2 passyah; M pādapāh, 22 So Ed.; Pr jňakṣarapā; P2 raksspā; Dr

23 So P.2, Ed. pabhalibhavas, P. praddhaff-bhava; D. padaiib; D.a padanih, Krs padvala, 24, 25 So Ed., M. P samadūtā (Pt vamahatā) bhaya, M halayamab

ksarayah; Da ksapah; Kṛṣ kṣirapa; M khara-

dhih); P kimadhayah; M kapardeyah. 3 D. parihvah. 4 Ed. (parihtipas) sa-parthivah; M vocative, parthrys. userts it out of place after the Dhanamjayas. 4 For the lacuna, which presumably already existed in the original Matsya text, cf. Man.

2 Ed. omits this family down to this point. M has only the passage which Ed. omits, and

1 So P1; Ed., Ma uddāla; M1 uddrāla.

" Restored: M. deparato.

VISVAMITRAS

These are said to have a three-re pravara, Viévāmitra, and Asmarathya, and Bandhula 1 of great austerity. These rist are said to have no intermarriage one 4. Kausikas 3. Bandhulah 1. Asmarathyas tathaiva ca 2. Kāmulcēvaninas caiva with another. (The Vāridhapayantas and Pūraņas)-Viśvāmitra and Pūraņa are said to be their two pravara(-rsis).2 The Puranas and the Varidhapayantas have no intermarriage.

The Lohitas and Astakas—these are said to have a three-rsi pravara, Visvāmitra, and Lohita, and Astaka of great austerity. The Astakas never have ntermarriage with the Lohitas.

3. reis †codavahis tathā 2. Krathakas ca 1. atha Repub

Il these are said to have a splendid three-rgs pravara, Rainava and Gathina 5 and Visvamitra. These 1515 are said to have no intermarriage one with another.

Maufijāyanis ca bhagavān 8. Lavaki 10. Maufiišy 9. Salankāvani-6. Kātyāyanih +kariranih 4. ruis Tärkşyâyanis tathâ 1. Udumbarih Saistris ca

These are said to have a three-rsi pravara, Katya, and Atkilas and Visvamitra.

O King, these Kusikas have been told to you, ever lords of the twice-born; These rais are said to have no intermarriage one with another. by the recital of whose names a man leaves all sin behind.

There is no intermarriage at all between the ganas of Visvamitra listed here, Devarata, etc., and a fortion there is no marriage within a man's own gana, because of sameness of pravara. Purusoftama comments:

2 P.2 kāmukāyanayuš; P.1 kālēyaninaš; Ed. kāmulāyaninaš; Kṛṣ kāmayani; M.2 kāmalā-

tārkoyāyanī. 1 So Ed., P. E.; P. 2 aud.; M.2 udumbarah. 2 So restored; Ed., P. asiasvaith; M. 2 satistrift. 4 In place of pis Ed. has a fictitious name itis; Mr omits from after codlivable teths to 3 So Kṛṇ; Ed., P mādhulaḥ; M vaficulis (Mr cañc-) cipi tryltraeyab, etc., thus omitting

10 So M; Pa yaufij-; Ed., Pr mauj-. I Conj.; Ed. udavepuh; Pr udarvenuh; Pa Ld., Pr kathaka, P2 kathas ca; 3 So M; Ed., P1, Krs -uddælaki; P2 auddalaki. udavāco pt. M. Krs udaranuh. Kausika,

Ed., Pa tarkayayanis; Ma trakşayanis; Pr 6 So Ed., P; M1 satysyanih; M2 sathys-7 So Ed., P2., P1 karirāmih; M karirāši. 8 So M (dual); Ed., P1 išvakāh; P2 lānakī.

^a P omits this whole sentence; the passage in brackets (e.g. viðridhöpayatal cæva parayal ca tatharea ca) is supplied conjecturally in place of the hopelessly muddled reading of M and Ed. 3 So atter P2—ar art an in hi paramas (a v andhaba) ata muhak; P1 v andhabayanno na vanoahyaq puramus ca panasharam, 1 a. N. panasharam avan ah i syayah pankiritah. ¹ So Kṛṇ, P1; P2 vādhuh; Ed. bandhuli; M. vañculi.

* Ed. M2 rnacan; P1 rnacan. P2 rnacam.

1 So, P.I. ends., I.d. grathma, P.z grathma, N.z gattma 5 So retrored to g. Ashiya' care antidatisho, all the sources corrups, Ed. satus teshid mendedarr; P.s toopait teshig analodest; P.z recomment on newtodestry. M. bhilibeliti tathed endyor; W.z grees a ver. locs, Ashig patimolod endoles.

THE KASYAPAS CHAPTER VI

A. Baudhāyana

Sankhamitreya

Pañcala

Haritvå

Vārsagānih Tāramānvo

Kambarodarayo

Devavata

Witskumbhāh

Pingäkşaya

ñcavanikáh ausstakth

Khādrayanā

Tronnavah Aupavyš

Krostā

Адпіватпаўзара Aukthyāyanāh

Vimatsya

886014444444

Sura

Schaulakefavo

Saunadva

Vardhekaya

Laksanyah

Dakşapānayo Bhālandanāh

Vrsaganā

55. 55. 55. 55. 55. 55. 55. 55. 55.

Pānasvā

Mahäcakreväh

(A)mbā

KASVAPAS

Marayana

Asurayanah Chagavyah

22. Sayasva

WE shall explain the Kasyapas:

Hydrogáh Kášvavaná Páňcavanikal Mausstakih Págasayo Másasarávay	
15 15 16 16 17 17 18 18 19 20, 20, 21,	
8. Dhūmrāyaṇā 9. Dhaumyā 10. Dhaumyāyanā 11. Audavrajur 12. Āgrāyaṇā 13. Bambakayaḥ 14. Privaryā	
Kasyapä Chägalayo Matharä Aitisäyanä Abhürya Abhürya Abhürya Abhürya Abhürya	

2 ? So S, cf. Pan. 4. 1. 117; B -rayo; Be, U (ps. stangerayo; Ed. (-ps.) cangrayo; P -a stangerayo; D changarih; Sk, R astangerayo. S vathara; P1 bha-; P2 mandara; R sam-

4 Pa ctua.; Da vettsa... 58 So Ed., Pr., R; Dr a.; Pa abhn.; Sk sidnys; Da abhneo; M, G, T, S ahnrys;

9 So S, Caland (who quotes Hirapyakesi's pravara-adhyāya)—cf. also gaņa gargādi; the Mahabbārata names a Dhaumya as a younger brother of Devala; the latter, though also among the Kasyapas in the pravara-chapters, 7 So A; M, G, Bu, S dhūmā, T dhudā.

is in the Sandila gana; A saumya (Dr sc-); M, Bu dhauma; T dhaumajya; G yausya-10 ? Supported by the fairly frequent cases in follows the simplex; on the other hand, all the sources have a lingual -na (except T, -aa); Caland therefore restores it as dharmyayana. however, also occurs in the same gaps). Pt, D1, R dharmys-; Sk dhamys-; Pa this text where the patronymic in -ayana and compares gana about idhaumyayana, dharma, F.d. armva-, D.z dhārma-, ghārmyā-; U dhāryā; M dhaumyā-;

dhaumyāyanā. 11 Corr. by Caland, who compares gana politidi, Man., and W (see also Matsya); M, G, T audhaprajur; Bu audhaprakarsh; S audhajir, Be, U, P2 audaviksi, Pt, D 12 So B, S. Be, U aragra-; Dr, Sk, R ragra-; Pr egri-, Pz amri-, Ed. rāmri-, Dz rāgraautavrkşd; Ed, R srauvavrkşā, 5k sravadv rksāh yaumya-; S darmya-; T dhaumyayasa; vasah. cf. the other lists.

13 Corr. Cala R vaivaleavah paradhupaimba-, Bu

14 So Ed., Dr. (cf. Kath. xiii, privaneya);
Pr pricarya; R videnya; Pa pravarya; Be. U
pricarya; S privarya; G pravalia; Bu pravihayyai; M, T, Caland pravalia; So sonite
hayyai; M, T, Caland pravalia; So sonite

15 So A. G. Bu, Shrdrogavah, M hrdrom-16 Con of garn nadads, Caland, kilwateapa gavah, T hradromgavah

ce kist-atopah, M. G.khwarara, T.kaswarak, B. kawatata, A. Aarana, A. Arapa (tut. Ed. sermbhovab, P. avritavab).
17 So Ed., R.; P.; -dyatika; D.; padfofiyandab; Da pancalyanako; Pa pacamanih ka-; M, G, Caland apambanika; T apabanika; Bu apam-

blinih ka-; S pambamikah; Be yacanah ka-; 18 ? So M, G, Calend; S mo-; T omins; B thamaustit; Be, U, P2 meyanakit; Ed., R meyanakit; D1 mesanakit; D2 mepanakit;

19 So originally A?; Ed. săma-; P.1 sămă-; P.2 saga-, D.1 sămavih, D.2 săsasih T. châga chāga , Bu chāha-, S sāmsavo, M chāgachāgas-G chagandhayo, Be, I caghasavo Pr nesátakih. 0 2

20 So M, G, T, S, of gana bahradi -which gaves it as two names, māsa sarāvii. Bu māsarāvarajah, Bc. U. R maghasarā-, Pz payas, Dı mā onlı, Dı mādkasavıh 21 So Be U. Pr Ed., Pr sauracavah, R saidhavavah, G saubabhravavah, S saupas sautavayah, D.z sauvanih, D.1 pauvayih

39, 40 Cf. Pap. 4. 1. 124; R, Sk, D2 valkar-22 % A (R 14-1, M, G, T sadhasya, Bu he i. S. M. T. Bu sthilthva, D2 sacaravah -nyab.

27 So Bu, Ed., Pa; D vadhrakih; Be, U, Sk varjakayo (read by Caland, who surprisingly U somapăb; S saunavyfl.

S velā.

54 to bd., Be, U.P., R. Dz., Pzpl., D. pala.; M. G panaddha; Bu patasab; S panadhyab. 55 So S; Pr masa.; all the others, and Caland.

vigi.

56 So. Pr., Dr.; Ed., R., B., S. dakęamitesyo;
56 Gleamanayo; P.a. damakensyo; Sk., Ds.,
Caland dakasyanayo; Be, U dakęsyanayo.

57 Ed. -18; S. -naysh. 58 So Be, U, P1, R; P2, D2 sëtha-; Sk, D1 sankha-; Ed. sistva-; S sinka-; B sënkhya-

rajaminyo S rajaminyo

33 So A, S; B lob-; before this name, S adds

yana, gana atrādi.

khirdama, and (why the lungual?), 5 khardamayanah; of perhaps khadayans, or khadira-

gana kamādi, and no 55 above (also as patronymic of Asita in SB), Bc. U. P., Ed. 62 3 So M. G. T, read perhaps -gana2 Cf. ramānı, R ramānavah, D1 rambhānih vārsakānih, D2 vārṣākānih onlv, S vārṣagvāṇi, Bu bārakāṇāh (given by Caland among the notes to the preceding name) 13 M. Grandbaych,
15 G. Spingulskaych,
16 Se P. R. J. D ander, F. M. andre, Ed. andre,
Seder, T. G. anyer, Bu suptralyman,
Seder, T. G. anyer, Bu suptralyman,
T. Se B. D. Ed., P cander, S marie, Sk krav,
R marinally, M. G. Se wen et P. pamera,
18 S. Del. J. M. G. Se wen et P. pamera,
ywwen; R. Sh paulwyc), D paulwyd,

AU. Masasardyavall	
21. Saudhavavah	savavah, S sāmarī
(m/m-minano i	23 Sk cu-, R åsa-
	24 No A old c
1000	G stha-; (sth thr
ou, cr. action, to rate. 4. 1. 97;	archetype?); D2
(G. N. & L.); M. C, I., S	25 So M, G, T, F
vannarukayan De, C pandraka, De coulles De codos mah	P. sonayah; Pa
Da mannal h St. condense.	Sk saunayah; Be,
and profession of the continues	Z6 P1 sthess-; P
	7 27 Co Ro Pd

97. W. C. H. There, A. L. Mey, B. N. C. S. Wanner, P. W. W. K. C. Hand Black discounted B. M. L. Legger, A. M. S. C. Hand Black discounted B. M. C. R. S. B. E. B. D. 1 - M. G. C. M. S. B. P. E. D. 1 - M. G. C. M. S. D. L. M. C. R. S. B. P. E. D. 1 - M. G. C. M. J. S. D. I. C. M. S. D. I. C. M. S. D. I. S. M. C. R. S. B. P. E. D. 1 - M. G. C. M. J. S. D. I. C. M. S. D. I. C. M. S. D. I. C. M. S. D. I. S. C. M. S. D. S. D. M. S. D. I. S. C. M. G. S. D. M. S. D. S. D. M. G. J. B. D. Collect, S. S. M. G. S. D. S. D. M. G. J. B. D. Collect, S. Waldom M. S. S. D. D. I. Lee, S. G. W. G. J. B. D. Collect, S. Waldom M. S. S. S. M. G. J. B. D. S. M. G. J. D. L. S. M. G. J. B. D. S. M. G. J. D. L. S. M. G. J. B. D. S. M. G. J. D. L. S. M. G. J. S. M. 53 So B, S; Ed., Be, U, Pa -sysh; Sk, Pr paithinasys; R parthanasysh; Dapaithanasysh; Dr vainasysh, parydb; rest, suparyd.

26. B. G., Freb, 4. 1. 151; S. Baksarynb;
26. B. G., Freb, 4. 1. 151; D. B. D. D.

A liksivonib (Ed., Fr. likesonib; D. D. D.);
c. and comparing (Ma. N. lakemanavab.)
30 So B, S; Be, U, Ed. krausps; P. Krausps;
R. krossavo; Sk. krauspvo; D. krayopid; D. D. comments that the reading vardhakayah points to 11); Pr vargayo; R vārpakayā; M, G, T boddhakaya; S bādhakaya; we should probably read varddhakayah, cf. gana bidddi. 28 Bc, U aug-; D2 -jyah; T -thrit; Bu audva-R, Dz; Ed. -dyšs; Bu -bhyab; z somedys; Dz saunaghab;

text by a misprint, and is corrected in the erran), D.a. įveniti, D.i. įvennatų. 32. † 50 Be, U. įv. įt. avardvis. † 22 khahrdris. 52 k. vadiva. D.i. khandris. D.2. khahras. R. khansna, G. khardumā., M. T. Bu, Ca and 31 P1 jivatayah (which appears in Caland's

(Bu as two names).

So As, M., T. Bu-eath; G-nyāb; S-myāb,
So Sa, D.; A omus.
60 So Ba, D.; A omus.
60 (Caland's conj., cf. geng gengda; Be, U,
P. R. Ed. -makeye; D. -makeyel; Sk jab,
makeyala, M. jamartayo; T. jaramathyo; Bu
makeyala, M. jamartayo; T. jaramathyo; Bu

40-90

79.	80.	.10	a 82. Avisren	83.	84.	902
71. Hota	72. Sucayah	73. Kharebhā	74. Ayahsthüpā	75. Bhāgurayal	76. Päthikāryā	77. Gaumāyan
Sauvisravaso	Vaisampäyanāh	Svairakih	Kāsalaya	Auktrāyaņir	Mārjāyanā	Kāmsāyanā
63.	64	65.	.99	67.	68.	69

These are Nidhruva-Kasyapas. They have a three-rsi pravara, 'Kasyapa, 86. Sthülabindava iti 8. Hiranyavāpā '0. Daivo

The Rebhas have a three-rri pravara, 'Kāśyapa, Āvatsāra, Raibha', etc. Avatsăra, Naidhruva', etc.

5. Audamezhāh

1. Sandilah

8. Käreväh

9. Kaukan	10. †staisikay	
 Saudānavāḥ 	7. Savacasab	
Kauhalāņ	3. Pavakah	Pāryakā
ci.	65	di.

53 So M, G, T; Bu sauri-; S, A savi- (D; as 55 Ed. svairamki-; S stairamki-; Sk svaramwo names: D2. P2 -aau).

Ed ucehra-, Pr ukta-; Pz ukta-; S aukva-; Sk, D ulka-, R ulka-, Be, U ukta-; T aukta-68 So B, S; Be, U, D+ marjala-, D2, R, P+, 66 P.So Ed., P.2, Sk., D.; R. -lass; P. 1 keise.; S. kanpsa.-; Be., U. kesaleys; M. G., T., Caland kelesaya; Bu jelasaya; 67 So M, G; Bu aukrit-; rest with dental -n-,

Ed. marjalh., Sk nārjalh., P.2 mālāyanā 69 So M. G. T. S. Re, U. Ed., D. P kāryasila.; R kāvalā., Sk kāsakā.; (D2, R both have dittography of this name),

90 Bey, U. R. Sh. Di, Edi, S. de-; P. davo, 17 Bey, U. R. Sh. Dir, Edi, S. de-; P. davo, 17 Bey, U. R. Sh. tomfth, Edi, hout, 18 Dendy, S. Mauth, 18 Dendy, S. Mauth, 19 St. and Sh. dendy, S. Tarabal, only, 19 St. arabal, 1

sthand, Pz karebhayab sthand.)

76 So.M. C.T. S. et les navorabilis Be, U. Sk., Pathilius (L. Lewy). Depathina, Pappinitary; Pappinitary; Pappinitary; Pappinitary; Pappinitary; Pappinitary; Ed. pathiliary. Bo. scientific. T. geometric. Ed. geometric. T. geometric. St. geometric. C. geometric. T. geometric. S. geometric. G. geometric. T. geometric. T. geometric. S. St. geometric. T.
R, P2 -v5. 79 So conj. by Caland-at is read, however, albest compounded with the preceding name, by Ed., Pr.; Pz. zāgaur devis; B. S agni-; R, Sk agnayo devayaḥ; D agniḥ devih

cf. no. 23; B, S &stryff; Be, U Pa, Ed. -Sasurvā; Pr -Sasuvā; Dr supah sūrvah, Da sūrvah sūvah, R, Sk 81 So B, S, Dt, Sk, of gana gargdd, D2 mB-80 Conj., -Banuryll; same ah.

83 So M, G, S -khandamānā, Bu -garbha mānāb, Be, U -gandheshdalā, Ed -gandemādala, P.2 -gandesudala, P.1 -gandesustradala R -gundeşava udaga, Sk udatt oniv. Ed. Pz susala, Pr susala, R sumala, 82 Pz, Dz -sro-

84 So A (Be, U amantrită); M, G mantravatab); Bu mentravantab: S mantravatti: cf. udalo.

uttarah gandesuh udalah; D2 uttarano gadesu

gana kancādi 85 So A; B vaikarneyāb (but S vairanayas). cf. no 39 above 86 So A, B sula-, S solabhındavah

2 so, Be, U, Ed, P.P., M., "Lib," R, Sk, D, Mondalh, (G, T, Bu kehalih), Coland dab 3 so, M. G, T, Sk, Be, U, Ed, P., R, D. phas, Pt. D. Spice, R. Lie, P. B., D. phas, Pt. D. Spice, T. Bu, S. parthala, Bu parents, So, M. T, Bu, S. parthala, Bu parents, D. ach P., Sk, C. D.; vdpr.: D. a spikudau.

6 Caland, P1 - vah, D -danuh; Ed -danavah.

7 Sk savana-; Dr savava , S rvavavasab. 8 So A (Ed., Sk -yab), M, G, T -vub; S käle-9 2 So Ed., P2, R. Be, U, Sk -kantayah, D -kantakih; P1 -kantakavas; G, T. Bu 10 So T S statsa-, Bu datsi-, M, G atsi-, Ed. statkşı, Sk, P1 tatkşı, D2 natkşı, D1 kaukundevä. M kaundevä, S kakundevah P2 -danavab, S saudalava, tauksa: Pz tarthi.

etc.; or 'Kasyapa, Avatsara, Daivala', etc.; or 'Kāšyapa, Avatsara, Asita', etc.; These are Sandilas. They have a three-risi pravara, 'Kasyapa, Avatsara, Sandila', Gärdabhimukhah Vaidehā
 Kāleyāḥ
 Kāpuņs tathā Vätsabhälavo Bahudarayo Vātsvāvanā Vaidăvanâ Bhāgurih Gobbila or 'Sandila, Asita, Daivela', etc. 28 22 22 23 23 Mahodakayah [Kāmaśavo] Maunjayana Laukāksavo Maitravādīr Saustrayo ānavatsāh mahakaran

Dhanvantarir iti

Hiranyabāhus

KASYAPAS

Taidchā

+vākyaśathā [ā]amdharir

31.88.28.25

1254327

ogandamānā

vosh

7. kalayas ca 8. Kārpsapātrayas ca

24 Be, U plu, rest of A, and B sing.

So corn P, of lands, of the other lars;

M. T. Mardabin., G khitchambhin., Bu
khadabin., S agadabhin mukha, Be, U
khadano., Ed., Sk khardati., Pi, D, R
khadano., Pa khardati., Pi, D, R M. G. Bu, T mandanyo; Sk mahavayah, S mahakyo; (dungraphy of following?). 12 So M. A fP 1 vah. V P. following?). 11 So P. R. D.; Ed. mahakayo; Sk mahavayah; M. G. Bu, T. mahokayo (or mahakayo); So M, T, Calend; Bu -era-; P kaudayo;
 R, Sk kofayab; D kaudib; Ed. kotayab; vánadakih; S mahaujakayah; G mahodakā Bu mahodayāh.

26 Sk -ylvih. 27 So B, Da; A te-; Sk ne-; G kaureyo; S koártlyamb. 14 So M. G. T. S. A. Bu omit; the fact that

29 Fr. general: R. sondin.
29 So. A. (tar. F.) uskrepti. Sik valether;
Sik sievi.); M. G. T. engled Bar Monographi.
Sukyvalethelds: Galand heisiurungi vennenda
valethaldungid, et. Caboller, s. a. a. a.
K. E. L. viptakhungi (erbere, however, Minn.,
v. and Mansyn have verge.
30 So. A (tota Be, U jainty); M. G. T jainty.
30 So. A (tota Be, U jainty); M. G. T jainty. hab. no. 13 appears with -yo instead of -yab in M. G. T is confirmation that this is an inter-polation; S gives this after no. 15, D after

tsrr; Bu jātari. 31 So A (R -dhvarayo); B jālantari. 32 So A; Caland (by a pure misprant) dhan-

1 So B, cf. gana kartakanjapdadi; this is the older spelling; A laugakşayo.

yanaya; Da khāryamāyano; Sk svāvamsā-

3 So A, B -bahu, D: -vabab; S camatrab Be, U vehala; Ed., P2 veha-only; D, Sk deha-only (joined with next name); R diha-; P? 4 ? So M, G, T, Bu varbhavah; S vedha, bahir, possibly we should read -vahir. yanah; Be, U kharvamhasjā. 18 Pr gavahit. Ed. gangayana. 19 So Ed., Pa, R., Sk., Da; Pr vēses.; Da -Delniji, Be, U -etiyo; M. G verzalabhilayo; T vataalabhaleyo; Bu vērzagālayo; S mātsys-

20 So A; B govidl, gobids; S govilab. 21 ? So Caland; A ved-; M, G, Bu T vail-.

oalyah.

pamhasām. 5 So all (or kā]-), except Be, U kalepi; M, T kāleyub; Bu kaļayaḥ; P2 kāleyī; P1 omits. 22 So A (Ed. vžeya-); S -yanayo; M, T vžbyšyanayo; Bu vžež-; G vžeyžyana běhyžyanayo; on this evidence, Caland reads two names in his text- vătayāyanā vahyāyanayo; but G (un edition, after all) is the only source which

23 So S, A (P 1 cahū-, D2 maho-); B mahoda-

kayo, cf. no. 12 above.

GOTRA-PRAVARA, MAÑIARI

197-98

KASVAPAS

9. Rhālakāvanir 15. Simbharir 10. †samastă 16. Anisti-11 Ivimdakib 17. †staisikih 12. Kaunámih 18. sausukiá

21. causvanā 22. vodhakālakir 23. Lokāksavo

13. Sautavah 19. cairandils. 14. Saitakih 20. našubbiš

24. Yauthspāla-25. Ajapālā iti

These are Laukaksis. By day they are Vasisthas, by night Kasyapas. They have a three-rsi pravara, 'Kāśvapa, Āvatsāra, Vāsistha', etc.; or 'Kāśvapa, Āvatsāra Asita', etc.1

B. Abastamba

Next, of the Kaśyapas, a three-rsi pravara, 'Kāśyapa, Āvatsāra, Naidhruya'. etc.

Of the Rebhas, a three-rsi pravara, 'Kāśvapa, Āvatsāra, Raibha', etc.

Of the Sandilas, a two-rei prayara, 'Daiyala, Asita', etc. But some give a three-rsi pravara, 'Kāśyapa, Daivala, Āsita', etc. Thus regularly those who have a two-zni pravara.

9 So Be, U. P. Ed.; D bhalamka-; R bhava- S (with preceding) aristaisasi; Caland emenda laka-; Sk bhālakāmanayo; S vālukā-; M. G

phāllukā-: T phālvakā-: Bu bhālukā-. 10 So B. S: Ed., Dr parastil: P tyanastil: Sk nitveratadavah: R nitvertaraca: Be. U

nityaraso: Da prasta. 11 So Be, U. Pa. Ed.: Dr vih audakah (audakih is conjectured by Caland, cf. gans bāhvādi); Da vih rodakih: Pr virodhaki:

Sk ondakavo: R om dakavah: M. T vidolakih. G vidālakih: S vibhedakih. 12 Sop, M. R. Sk. Da: G -mikah: Be, U. Dr

-nabhih; S saunami; cf. gana bāhvādi. 13 So Be, U. Ed., Pa, R: Pa saulava: Sk eaunamayah; D saulih; M. S saitayah; T

setayah; G omits. 14 So M, G, T, D; S selagth; Be, U sautaki;

Ed., P saitiki; R. Sk saitika-. 15 So M, G, T, D2; D1 sārambharıḥ; S sāmbharaṇir; Be, U stirsbho; Ed., P

stibhero; R yastıbhera; Sk pausthimera, 16 So M. G. T; Be, U. P. Ed. nisti; R. Sk nisthaya(h); Dr avistih; Da ramstih; read perhaps anasti?; cf. the other lists.

The following names are beyond recovery. 17 So M, T, Ed., Pa, R; Pr staiviki; Be, U staisaki: Sk aisikavah: D raisikih: G stairvikih: to finistic applich 18 So Pa, I d. so., S sasurus, Be, U mausukus,

Pr saumusinas M sausari G T saubhari S saususikayah, R sausukakah Di saura sukhib. De saurusukib, et possibly sasure in 19 So Be, U; Pr, S -nds, M carrilrah

G carratrah. T carrulyah Ld carrandhra Pa carrandri: Sk sarandbravab: R saradaravah: Da astrandhrih: Da astrandhri possible

20 So M, G, T; S subras; A ornits.

21 So Be, U. Pa: Ed. convant: S colbana. P1 cauppana; D1 cosyanah (dental n). D2 vausmanah: Sk causanil: R cesmana: G colapalā; M colarpalāva; T conalāsca.

22 So D. R. J.d. -kālak/kalo, P.i. vaudbakālasekalo, P2 moghakilakapilo, Be, Uyoy akalakapilao, S vojakālasika, G vauthakālakir M. I. vauthakālakiko, Sk vokālakavo,

23 So B. S: Bc. U lauk-: rest laug-.

24, 25 So M. G: T vaudhanāvā: Bu vājapālavah; Be, U. Pr. Ed. vacavajava; Pa vacavaiava; Dr kalah vācavah aniavah; Da kālavā-

camah ajapālir

² So B; Ed., Sk, eto, for the alternative give 'Văsistha, Avatsāra, Kāśyapa', perhaps rightly Caland's note attributes to Be, U only the reading Kasyapa in place of Asita, which is of course an impossible pravara (Kāśvapa, Āvatsāra, Kāśvapa). Since, however, Caland supposts they may be right, possibly they read as Ed. here.

Purusottama adds a comment .

Some explain this last phrase to mean that all the Sandilas ought to have a two-rsi pravara, not a three-rsi pravara (i.e. taking it to mean: 'They regularly have a two-151 pravara'). This is not valid, because of the prohibition in Jaimini's rule 'A man who does not have a three-rsi pravara should be excluded from the competency to sacrifice.' Therefore the meaning is, those who have two rsis should regularly get three rsis in their prayaras by this method, not simply the Sandilas. Thus the Astaka-Lohitas, who have two rsis, are to be considered to have a three-rsi pravara.

C. Kātvāvana and Lauvāksi

We shall explain the Kaśvapas.

 Agráyanā Āgrāvanāć 2. Vrasganā cankrāvanā 3. Mausakir grāvātanā 4. Itikāvanā 2. Vrsaganii 5. Audayraiir resutanva. 6. Mätharas ca sonvā+ · 7. †gojāvīr 3. Mausakir atha Läksmanih 4. Itikāvanā 9. Säläthaleväh S. Audavraiir 10. Kairañisá 6. Mátharaí ca 11. Caikitvii 7. kaijālīly 12. Asurāvanā

8. atha Läksmanavah

9. Šālāthalevāh 11. kuidikvä ánileácavah.

Mān. 1. Agrāvanaávägrävanä graivāvanā 2. Vrsaganā (53?) somabhūtā ionavvā

3. Mausakir 4. Itikāvanā 5. Audavraiir 6. Mätharas ca

7. kaiišli 8. atha Lāksmanavo

(lacuna)

1 So S, Sk, R, D, Ed., P atra-2 So S, Fd visa-, P2 visakarana, P1 miravana, 3 · Ct perhaps Baudh no 18, mausitaki,

P2 mausa only, S mapaki, rest, mausaka, for -r see pext 4 Cont. of Baudh no 4, aitisāsana, and gana nadadi, where both names occur Ed., P2, D1

rati- Sk nati-, R riti-, Dz. Pr ritikātyāyanā, S kāvanā only. 5 Restored, of the other lists, Ed., P. D. ausaprati, R, Sk aupaprati, S osaprati 6 Restored, cf Man., Matsva, Baudh no. 3:

Ed , P, S māsara(ś ca); R māsa only; Sk -māb only. D mah sara. o Ld., P; R gojāvār-; D gojāh vīr-; S gojā-

rativir. Sk omits 8 Con: . cf. the other lists; Ed. adharavrsi; S, P adhvarā(m)vaņi; R ādhvarāyanavah; Dr adhvarah phant; Dz adhvaro yanih; Sk

9 Restored, cf. W, and gana šubhrādi; S śalavaneyāh; rest sārāhareyāh.

10 S kar-, Dr kairaish: Pr kairamnas, 11 Conj., cf. gana gargādi; P. Dı caiketā; D2 vaikettah; R, Sk (s)vaiketā; S ceketā.

3 mausiki-. 4 tıkana 5 odavraji. 8 apva läksmanavah

9 säläläthakeyäh.

Minn

1 Sgrāgunā. 3 mausiki-. 4 vetikāvanā. 5 om davairi. 6 mătaras cui.

8 atha Lüksmaniyo.

44. Agnisarmāvaņās ca ye 44. Agnišarmāvanāš ca ve 34. Hästidäsi 34. Hästedåsı-13 So Ed., P. Da. R. Sk; Da mitrptab; Pı satr-: Pz satrharitavana-matamgayo. S mādravvā. 14 So Ed., Pa; Sk, Pr rai-; S vardhulakavah; 27 So Pa, Ed hrdyoga, Pr drghoga 28 5 kācakāvanāh 15 So all, except Ed. prai-; S avai-; Sk omits. S traisà, Di traipanavah, De srevanah. 16 Pr -ms.

33. Dāksapānayo

Masasaravir

(55) Măricavo

18 ? So S, cf. perhaps Baudh, no. 21, saudhavi; Pa saindhavavās; Ed. sadhavās; Pi saidha-S hākiravo. 33 So Ed., P2, R, S; Sk -yanayo; P1 daksayabhārā 19 Coni.; Dr sighrakah; Da śodhragah;

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R. Sk caitragah; P2 caipraga; P1 saighramaga (with the syllable mā noted for deletion); Ed. capragă; S svaidhrakă.

20 So R. Sk, S; Pr Shra-; Pa Shna-; Ed. dhāhva-: Dr āhu-; Dz ārūgāyanah. 21 So S, Sk, D1; Ed., P2, D2 -pātāh;

R devatāb; PI -pālāh, corr. to -pātāh. 22 So all (except S -yātā); but cf. the other

23 So P1 (with cai for ca ye); Ed. athopasvāvāšye; Pa athopascāyāvayas ca; S sascāyāvanaś ce; R upaśväyāvayatye; D r upatpāyavih ce; D2 upatsyāyāvih ve; Sk omits.

24 So Ed., P, R; Da dudram; Dr duh; S da. 25 P2 gă-; rest, gă-.

26 So Ed., Da, R; Sk -hryah; Da satrebib.

(55) Maricavo

Māsašaravir

31 So Ed., Pz., Pr sraupa-, Sk, R traipa-,

32 So P, Sk, D; R harke-; Ed harkaratho.

34 So Ed., Da; Dı hāstih only; Pı hāstidāsti.

P2 shāstidāss: R. Sk hastayo dāsayo.

33 daksavávanavo 55 máricavo. māsasar only.

44 -ās ca ve 34 hästidävi

Man. 33 paksapāņavah

44 aprusarmāvanās ca ve. 34 hāstidāvi.

00-100]

38.

20

42.

4×

50

KASVAPAS 3.5.70 vailmailita-35. Vätsvapaniparlagmolina-37 Anvakette 36. Hāstalāvana-· 37 Anvakemb 42. Kausītaķi-Anyakrta-42. Kausītakih saumišti †vaumula-(see below) kandādā Dhūmrāvanakaundavāvanıtsvavabhrstha-t väynter vámme atho Asvavatāyanāh ន័យពោះvaivari Kausirakah vauvari-401Varava 43. khagada śanzavo otho Apniśarmavanaś ca เกิลิกลughāna-49. Hästikaśvapahastı-17 Parthimasatmauhuivāh 46. Kaikaseva-46 Kaikaseva-Karkaseváh Kášvahávano pratipevapratisevasauśvavasamova-Dyshávano pratiscavasámo sahvägnä saryāgnā Hastyakaśyapavasavavasamona-(see above) Harris anasaumišrivovadamidärbhah Mātangapālsášvinah 53. Somabhuvā iti pālišāvanā mābakı. pársakt-

kāśvapī

17. Paithinasi-

35 So Ed., R. Sk: Pa vittsyn-; P1 viidūpayini; D 2 vätsvah pänih.

36 So Ed., R (cf. gans nadāds, hāstināyans?); Sk -nih; P1, D hiss-; P2 hiskha-.

37 So Ed., P1, D; P2 -krayo; R nyakṛta-38 So Ed.; Pr -bhūla; P2 mūla only; Dr

baubhūlah; Da dhautulah. 40 So Pi; R -bhrata; Di -bhrastab; Da -bhastah; Ed., P2 svababhrava-; S avatasca. 41 So Pa (asyo for atho), D, R; Sk sávarātāyana; Ed. -tapanah; Pr závatayana; S závala-

vanā. 42 So S: Dr kaustdakah; Ed., Pr., Dr., R kausīdakāh (dental); P2 kausādakāh; Sk kausīrakah

43 So Ed., P. Sk. S: R sya-: D: khagadah: Da khāgadah,

44 So Ed., R; rest āgni-; S āśvo vāgmi-; for -s ca ve. P1 srave. D1 sravah. D2 srevah; the particles atho, and ca ve should not occur together, and their occurrence here probably indicates a lacuna or dislocation; see Man.

and W. 45 So Ed., R; Pa, Dr mahū-; Pr mahra-; S mändaveäh. 46 So R. cf. the other lists and pana saragaravād: Ed., P -śavah; Sk -śavāb; D (sa)kaikasih; S karkavaśah.

47 ? So Ed., D: P1 kliśvavanii; P2, Sk kliśca-(Sk slao -nā): R kašva-; S kāsthakāyano. 48 ? So P. Dr: Da. Sk vihile; Ed. dvivile; R dvihāvatā: S ishīvano, with which cf.

Matsva. 49 So Ed., P (a Hastikāśyapa occurs in the Mahābhārata); R. Sk. D hastyilh only. 50 ? So Ed., D. R: P1 - svata; P2 - srta; Sk

-ścuta-51 Sk hāti -.

52 So R. Pa (Pa gives nos. 51 and 52 misplaced between 26 and 27 as well as herethere, mātangayo); Ed. mānga; Pr mānāga; Dr månagah; D2 omits; Sk mårganä.

53 So D2, R; S saugabhuvā; P1 somamuvo; P2 -bhūyā; Ed. -bhūyā; D1, Sk -bhruyāh.

W 46 karkasepa

Mân,

42 kaisītakī. 17 paidhānasa

Mān. kadukakadukabhaksity bhaiksı iti (In the prayars, paidles a .

These have no intermarriage, They have a three-rsi prayara, 'Kāśyapa, Ayanara Naidhmya', etc.

The Sankhamitri-Rebhas have no intermarriage.1 They have a three-rest prayara, 'Kāśvapa, Āvatsāra, Raibha', etc.

> raibhyānām (sic) tryārseyah, etc., as in K. & L. álnkhamitráh. áākāvā rephāvā kuvalā iti

Pravara: kāš. āvatsāra. śźnkhimitreti, etc.

1. śembhuiā 1. †sampavā 2. calubhiá cobhe 2. jalibhuś cádhyo 3. upslodhat dhomanurodho 4. Islamdhars-4. Jalamdharo 5. bahumido 5. muia-6. haipurah 6. mapūrah 7. paryli 7. parya-8. mauilmo 8. mosno 9. Gardabhimukho 9. Gardabhīmukhoflil.

10. Hiranvabāhuá 10. Hiranyabāhur 11. ... 11. Aditvavarnah 12. cairalā(v) ubhau 12. saudhāsv ubhau

13. keáila-13. gosils-14. Gobhilau 14. Gobbila 15. Kuhalo 15. Kuhalo

1. śambhujā 2. jalibhrasvobhau 3. bhūmanurodha-4. Islamdhara-5. muio

6. mayüreb

7. DELVE-8. gosto 9. Gardabhimukho Hiranyabāhur 11. Adityavarnah

12. †saudāmilubho 13. śauśila-

14. Gobbilo 15. Kuhalo

11 For the lacuna, cf. Man., W. 12 Pr cairala ubhau; Pa -ni ubho. Ed cairanābhah; D, R, Sk cerala; S cairabhānuh

13 So Ed., P2, D2; D1 -bhab; P1 kosila R. Sk keuläh, S jäkela,

14 Restored, of the other lists, Ed , P, Dt. R. Sk. S. kokilan, D.z. knakilah, R. Sk have also, a few names later, oos,läh 15 So Ed., P. Da, cf. Baudh. no 2, D:

kuhavah; S kahanā. 11.

6 So P. D; Ed. hairyurah; S haib puru-; Sk haiputāh; R haiyurā.

7 So Ed., P. Da; Dr parva; S sayo; R. Sk paryasväh; cf. perhaps Baudh. no. 4 päryaka. 4 islamdhāro. 8 So Ed.; P mo-; D maufijimah; S māca-15 grhalo. mammo; cf. perhaps Baudh, no. 15, mauñja-

After the Baudh, list, R. Sk give most of

the following names, but in haphazard order.

4 Restored; Pr. R. Sk. D -dhava, Ed., Pa. S

5 So Ed., Pa; Pr valamido; Dr bahumindhab,

D2 -miñjah; R, Sk vahupindah; S bahamidyo.

1 So Ed., Pa: Pr samvapa: D sa(m)pacah.

2 Pr cabhe; read cobhau?

3 Pr -ladhe; Da -locab.

9 Sn D1: D2 -bhih-: Ed. -bi-: S -bhi-.

Mān. 9 sardhabhimukhab. 15 kuśalo.

1 So P2 śänkhamitrayo rebhāh: Ed. sáśvamitrayo rebhāh, P1 tambhat,ā maitrayo rebhā; D1 iambhayah maitreyah rebhah: D2 iabhayo maitrayo resabhah. Possibly the two names do not belong together; cf. W.

16. Vrkakhandaí ca (17) ity ete Devajatayan 18. Udamegha-

19. Trnabindu-20 Sudāmı-21. Kauvalayas ca 22. uttarań ca

23. Suketus ca. (24), ity ete kaurandaiāh 25. Sandilli

26. Vaidānava-27. Saudānava-28 Paippalädir

1. Änastavo

3. álkalavo

5. sailtī

2. Bhāgurayah

4. ávapálavab

6. rāsavāhis ca

29. †uperlyški ity

24 ity ete gokurandaya-22. nutaras 23. cătiketuś ca 17. itv ete Devajatavo 26. vedāvana-

ianghalävanaástrůhāvans-18. Udameghas

19. †tilamesti 25. Sandilo magalo bhagalas ca

airluago tattalia taitilir

vädhudae śauśmanovä iti

tettr ibtrohoo sausminevă iti (Prayara and alternative as in K. & L)

These have no intermarriage. They have a three-rgi pravara, 'Kāśyapa, Āsita, Daivala', etc.; or 'Sandila, Asita, Daivala', etc.

1. anustubbo 2. bhākurasah 3. áltayo 4. athāiapālavo 5. ániri 6. kudaváhí ca 6. siraudavāhī ca

1. Anastayo 2. bhāgraravah 3. áyenapo 4. thāiāpālavah 5. sairi

Mān

16. Vekskhandas ca

23. śźntiketuś ca

26 vedávana»

19. trnavasta

25. Sandilo

22. uttarah

24. ity ete gukuramyyah

17. ity ete Devaiătavah

iangharāvanā-

ástrůhävana-

bhallakai ca

18. Audameghās

mahākā

vāvukīs

tärkalia

D pitparih vārih: after this, D2 adds mahar-16 So Ed., P. Da, S, cf. GobhGS 3, 10, 8, varkakhandı; D : drkasandah; Sk eka-; R yaka-. 17 Presumably, all the preceding families are Devastus; but the divergence of the other lists makes the correct position of the phrase

D. as an ordinary name in the list, devasatib. 19 Pr mole. 20 Pr sudāna. 21 ? So Ed., Pa. R. Sk. D (-lih); Pa maukau-

vannavas ca (with histus): S kaubalas cau-. 22 Thus, although taken as a name by the nibandhas, is presumably to be taken adjectivally with the next-'and further. Suketu'.

doubtful; so P; Ed. -jātapāh; B -rātayah;

23 Pa sukonuá.

24 Cf. note to no. 17; so Dz; Dz, R kaurundaja; Ed., Pr kauradajāh; Pa kauravudajā; Sk kaurandaraiāh; S kauradvājāh; D, R, Sk

as an ordinary name in the list. 25 Restored; Ed. śākilā; P. D2 śamkhila;

Dı álkhilah; S ásmbill. 28 Coni., cf. Matsya; P2, D1 paippaläh; Pı paiyyalı; Ed. pailyalayū-; S paipyulayū-;

R, Sk pippeläh and paippalädayo. 29 So S: Ed. -unari-: P pupari-: P2 pupari-; Here again R, Sk are in haphazard order,

and it is not always clear whether a reading belongs here or to the Matsya list. 1 So S, D, R; Ed. anastāyo; Sk anastayo;

Pr anusthavo: Pa anamrka. 2 ? Conj., cf. the other lists; P2, S phākulayah; Ed. pyakulavas, P t phājavalavah, D i phājalib, D2 kājavalih; R bhākureyo; Sk sigurayo. 3 So Ed., P, Sk; S šāktayo; Dī šākabalih;

D 2 śākavalsh. 4 So Ed.: Sk. P. S -phā-; Dz rāvalih; Da rii isvartti.

5 So Ed., P, Da; Dr saukih; Sk saikayah.

6 So all, except S -as ca,

16 vrsasandas ca.

18 dadaneccyas. 3550 16 vrsakandaś ca.

18 audameyvis. 25 chamdilyo.

					£
			W		Mān.
7.	sairandhri-	7.	śaundri	7.	śsiramehri
8.	rājasevaki-		kupajivayā		aupaśaviyah
9.	săsuci-		so 'stami		saumyaplakoyusī
10.	Kāpuţi-		kňyusavika		kālašı
11.	Pingäksi-				
12.	Laugāksi-	12	Lemeilen	12	Labilton

12. Laugăleu 12. Lokäksa-13. sarastamba itv 13. sva idamdha itv etesam tryarseyah pravaro etesam avivahas tesam etc. bhavati, kāśvapāvatsāra śāra- as in K. & I.,

stambeti hotă, etc.

Both Man, and W give the Laugukais immediately after the Nidhenvee

These are Vasisthas by day (prâtar) and Kasyapas by night. They have no intermarriage. They have a three-rsi pravara, 'Kasvapa, Avatsara, Vasistha', etc.

D. Asvalāvana

Of the Kaśvapas, 'Kāśvapa, Āvatsāra, Āsita', Of the Naidhruvas, 'Kāśyapa, Āvatsāra, Naidhruva'.

Of the Rebhas, 'Kāśvapa, Āvatsāra, Raibha',

13. dăvadvete iti

Of the Sandilas, 'Sandila, Asita, Daivala', or 'Kasyapa, Asita, Daivala',

E. Matsva Purāna

The fish said. Kasyapa was the son of Marier; I shall tell the rsis who were founders of gotras in the Great-family (mahakula) of Kasyapa. Hear their names from mar

. Agrāyaņā		8.	naya† Laksanāh
Vreaganā			Śālāthaleyā
. †mesakir			Kairañjāh
. Itikāyanāh			kanyakāš ca
. Udavrajā			Asurāyaņāh
Mätharås ca	,		†mandākinyām
†bhojāvi-			vaibhrgavāh

15. érutayo 16. Bhauvanāvanāh

21. Devayātāh 22 Somavāgā 23. †hv adhaśchāvā

bhavaát ca ve 28. Kācāyanāh

7 So S; Ed., Sk sau-; Pr sauramdvidhi; 3 So S; M -kir; Pr mesah kar-; Ed. mesavir; P 2 saurandhi. 8 So P1; Ed. -saivaki; P2 -sevikié ca; D1

-saikih; R rajasevasakayah; Sk sajasakayayah; S raisstambaki. 9 So Ed., P. Da; Dı sămucih; (Sk sāyu-

10 So Pa, Dr; Pr, Da kāpati; Ed. kāputa. 11 So Ed., D: Pı pingākhi: Pa lingāksi.

13 ? Pr., Da saradvata iti; Dr saradvantah. P2 śarata iti: Ed. śaratava iti: S sarabhava iti

1 So Ed., Krs. S: Pr serā-: Pa šera-: M Bárāyani(r). 2 Krs, S; Ed., P2 visa-; M reigano; P1 visagalch.

with next, Pr mesakitika-: Kes mesa kirātika-, 4 Pa ita-: rest. iti-.

Nos. 5-25 are missing in all the sources except M1, M2; for the restorations, cf.

K. & L., etc. 5 M udagrajā, 9 M sáláhaleváh.

10 M kaurıstāb, 14 So M1; M2 -mrgaväh.

15 So M1, and v.l. in M2; M2 śrotana.

16 ? Mr bhojayāpanāh; Mz bhautapāyanāh; v.L in M.z. bhimana-

21 M -näb. 22 ? M gomavānā.

28 M kātvāvanāb.

KASYAPAS

40. Innilemelia

42. Kausītakāh

48. paulavo

49. mänaradhāś ca

41 Asvavātāvanas tathā

26 Satruburo 27 Hrdrogāš ca 25. Gavvávanáh

29 Calcradharmi 43. †svávatská Mahäcakri 44. Agniśarmāvanāś ca ve 33. Dāksapānava eva ca 45. †mesanāh 31. †gostāyano 46. Kaikasevas ca

32. hy akiravo 34. Hästidäsis tathaiva ca Vátavanánír 37. Anyalertah

roal

36. Hästalävaninas tathā 39 Dhúmrávaná

26 ₹ M r áškravánáh: M z áskravanáh. 27 M 1 barhiyoga-; M 2 barhir yoga-, 25 (? against the metre) M gadāvanāh,

29 7 Cf. K. & L.: Ed. bhavanandt: Pr. M. Dr. bhavanandi(r); Da bhavanadth; Pa bhavatandi; Krs bhavana, dvi-. 30 So Ed.: P. M 1 -krs; M2 -krir; Kre -maha,

33 Ed., Ma-pāyana; S-mānaya; Ma-pāyana;

Pı -pānapa; Pa dāksānāyāna; Krs dāksināyani, 31 So Da: Pr -veno: Pakrostevanā: Sáresthevavit: Ed. printevanit: M vodbăvanith: Sk gastha: R mosta-.

32 So Ed., S. Pa; Pr hy akı 'rāva; Kra hyakirapa; D kirth; M kirtiyayo. 34 So S: Ed., Pa -dhs tu: Pr hastudatu:

M hästidänäs; D hästidab; Kra hastida. 35 Restored; Ed., Pa. M. Sk. R vätavävanä: S vātsetālma; Krs teta vātsva; D vātsvāvanih. 37 ? Cf. K. & L.; Ed., M nikrtain; Pa lyn-

nikrto; Pr Ivanikr only; S likrdvatsa; Kra mālya bālākva tida. 36 Read -vanayas? P2 -vanimas; P1 -vanitas; D -yanib; Kra hastalayana; Ed., M hy

āsvalāyaninas; S švalāyaninas. 39 Restored; Ed. priigriivanah; Kra priigriiyanı; M. Pı prügäyanāh; Pz prāyāyanāh. 40 So Ed., Pa, R, Sk; Ma-maulir; Mi paulamaulir, Krs panamaili, Pt. Dt pailalebub, Da paulaiobhin; Pa adds a second -meli.

41 So Ed., M; P2 -nis; Krs asvā-; S āsvabāņāyanas. 42 So Ed., R. Sk; D1, P2 knuft-; D2 knuft-;

Krs kaupt-: Ma kauberakté en: Ma kauverakāś ca; S kauśāntakā; P1 omits nos. 42-51. 43 So Ed., Krs svätägni, P2 svängsäntä. D svápah, M svákárá

44 All, agni-, Ed -nis, Krs karmayana only, 45 So Ed., M., Krs maisara, Di maisarib, D2 mauvarih, P2 maunakharah, S mausirani, 46 P2 -avās, Ed., M kaikarasapās; Krs kaikasāvana, 5 kaikipavā.

52. vaivašapās 53. tatha caivodbalāvanāh

54. kästävanas cat 55. Mărică

56. Aiihāvana-57. hästikäh 58. Vaikarnevāh 47. tathā caiva Suhabhravah 59. Kāśvanāś ca

60. †sāsisā 61. Häritäyanäh 50. †ägneväh sarva eva tu. 62. Mătanga-

51. ávämodará 63. Somabhuvaá ca These are said to have a three-rsi pravara, Vatsāra,1 and Kaśyapa, and Nidhruva

> 47 From here to the end of the family there is little to correspond in K. & L., which presumably is defective, and the names here are accordingly numbered independently. As slways, the Matsya names must be looked on with suspicion when not confirmed by the other lists, Subabhravab, conj.; Pa -vah; Ed. sucabhrayah; S áucibhrayah; DI vasuh babhruh; D2 vasuh yadbhu; M tu babhravah; Krs vasubhra. 48 So Pa. D. S; Ed. ysu-; M priceyo; Krs.

> with next, paulavaiña. 49 So Ed., Pa. D: M manasamiñeva: Kra nana

> 50 So Pa (but -väb): Ed. siñāvas: S agnāvas: M agna prasevva eva ca; Dr agnavah sarvah;

> Dz aprávah sarvah, Krs apráva sarva, 51, 52 So Ed., M; Pa syamo nagasira yakşas; Di évamah nasirah ksapah: Da évamah

> nāśorih paksah; Krs śvāma nāśiśava; S śvāmātāšišavaš caiva; P1 (after lacuna) sirāvās; cf. R. Sk nagasirasah. 53 So M: Ed. tathā vailatvalāyanah; P 1 tathā

padgodalā-; Pa tathā padgodalā-; D pangodalā-; Krs lala palāvana; R padrodalā-.

54 So Da; D1, Krs -sth-; S, Ed., P1 kastā-; Pz kasāpanas; M kāsthāhārina, 55 So P1, Ed., M; D1 -vah; D2 madicah;

Krs mārtei; Pa mācteā. Só So all, except D 2 ājihvā-; P 1 -yenayā.

57 Krs hasti only; cf. perhaps K. & L. no. 49, in which case no. 59 belongs here also.

58 P2 vikarnayāh; P1, Krs vikarnaya.

59 Ed. kā -: M kāávapevāb. 60 S 68.

61 = K. & L. no. 51.

62 Conj., cf. K. & L. no. 52; Ed., Pa. Krs matamsa, S gatamsa; PI, DI manasa, D2 manusaksah. M 2 mātanginas ca. M 1 māntaginas ca. 63 Coni., cf. K. & L. no. 53; Ed., Krs sāvabhrgavas; P2 sāvavrgavas; P1 sācabhrgavas; M bhrgavas only; D bhrgub,

So regularly (and vatsăra) the Matsya sources (although S here has avatsărah kaiyapai ca).

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of great austerity. These rsis are said to have no intermarriage one with another

The Rebbas 1 and Sāmkhvamitras are said to have a three-rsi prayara. Vatsāra and Kaśvapa, and Raibha2 of great austerity. These rsts are said to have no intermarriage one with another.

Now I shall further tell those who are born in dovāmusvāvana-gotras:

-	
1.	Anaşţayo
2.	Bhāgurayaḥ
3.	†tänayo
4.	†rājavannayaḥ

1. †sampātiś ca 2. baliś cobbau

- 5. †sairusī 6. mdaharhiá ca 7. sairandhri 8. †ropasevakih
- These one must know to be Vasisthas by day, and Kasyanas by night.3 They are said to have a three-rsi pravara. Kaśvapa, and Vatsara, and Vasistha of
 - 8? kardamo 9. Gardabhimukhah 10. Hiranyabāhu-
- 3. pippalo that 12. †kairātāv 4. Jalamdharah 5. 6. †suištapūrah 13. ubbau kāśvapa-† 14. Gobbilen 7. parvas ca
- great austerity. These rois are said to have no intermarriage one with another 15. Kuhalo
 - 16. Vrkakhandas ca 23. Suketuś ca 22. tathottarah

12. †saiātambis tathava ca

18. Udameghas 19. Trnsbindur

9. †sämrákih

10. +sārra...

11. Pingāksih

- 1 Cf. K. & L.; Sanu-; Pranu-; Pranusthayo; 2 So Ed., Pa, Kra; Pr. Dr valib; Da balib, Ed. anustheys; Mr anusûyo; Mr anasûyo; Krs anastava 2 ? Cf. K. & L.: M nākuravah: P. Dz. S bhākurayah: Dr bhākutih: Ed, bhikurayah.
- 3 So Ed., P. D: S tātako: M snātapo, 4 So Ed., Pr: Pa ra-: S pais-: M -vartapalh: Dr -balib: Da -batrib: Kre -vahnava.
- 5 So Ed.: Dr. Pr sairisi: Pa sairibkhi: Da esirasib : M ésiéi : S saupatri. 6 So Ed.: P1 rodaviá ca: P2 rovahados ca:
- M rodavāhis caiva: S rodavāhis ca: D audavāhih. 8 So M1; M2 raupa-; S rodhasāvakih; Ed.
- rupavatsakih; P ropavatsakih; Da aupavatsakib; Dr aupakatsakib; Krs sāvakt. 9 So Ed., D1; P1, D2 sāmnākih; P2 sābhrāksib; Krs sāmāki; S sāmrāksis; M yāmunib.
- 10 So Ed., S, Da; Dr sädysh; Pa säda; M kādru; Pı sāpada; Krs sāda- (joined with
- 11 Pr pişyagapişya. 12 So Ed., Ma: Mr -vis: Pa tvaiātabis: Pr
- styajātamvis; D2 khajātapih sautapā iti; D1 sajātapih sausatah iti; Krs sājātavi.
- 1 M samvātis: all the others -pātis: the ca presumably belongs to no. 2, cf. the other lists.

- S balié clitha: M nubbaé cobhau. 3 So Ed., Pa: M -lvo'tha: Pr propale tha Krs pippals. 4 So Ed., Pa. M: Pa islodhakah: Kra dhavala 5, 6 So P: Di suiăti-. De suiâtah pûrah. M bhu-, Krs susota para, Ed sumiotamana,
- S suioghapurvah 7 So Ed. P. M purvas ca; S purvas ca, Krs.
- pūrva; D parvaiva. 8 So all, except Pa gardabho, S sardabhir,
- 9 S -bha-: Kre gardabhimusa. 13 So M: rest, kil-.
- 14 So M. P1: Pa sobhinau: Ed. sobhanau. 15 So Pr; S kulijo; rest kulaho,
- 16 Restored, cf. K. & L.; Ed. vrsa-; M vrsakandas; Pr vrsasadas; Pr vrsadandas; Krs vrsakunda, S vrsagandas.
- 23 So D; S, P2 mrgetus ca; P1 bhrgetus ca. Ed., M mrgaketus; Krs mrgetu.
- 18, 19 Conj., the second name, however, being less certain, cf. Man., W; M n.daghamasmau bha(r)tsyll; for no. 18, Ed. tadapasa. P tadaposa. D tadapāmsah: S tadapoś cu Krs tadapa, for no 19, Ed svavasavo, Pa srvatsova S srvatsoma. Pr svavasvoga, Krs sasrvatsva. D svavasuh
- 1 Restored; Ed., P naihāsyd-; read raibhās ca. M omits this family.
- Restored; Ed., P nidhruvas ca: read raibhas caica
- dit à cassifha its ete naktam mer às ca has apah, in spite of noting the reading dira vanitha in a footnote, M z follows M I in the absurd reading dit a vastait a III ete bhaktya, etc

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21.	mahakairalay	as ca	ye	27.	Saudānavo
25.	Śāṇḍilā			17.	Devajātavab.
26.	Vaidānava- ,			28.	Paippalādis

29. †tauvariva trsavo parikirtitäh

All these are said to have a solendid three-rsi orayara, Asita, and Devala, and Kaśvapa of great austerity. These rais are said to have no intermarriage one with another.

The whole entire world was the offspring of the pre-eminent rsi Kaśyapa by the daughters of Daksa. O lion among men. What further shall I now tell you. O king?

Purusottama comments:

The various ganas of the Kasyapas have no intermarriage, because of sameness of gotra. This results from the fact that the name Kasvapa occurs, either actually or implicitly, in all the prayaras, and from the fact that of three rsis two coincide. Since the Lauraksis belong to two gotras, they have no intermarriage with either the Kaśvapas or the Vasisthas.

Baudhāvana gives four alternative pravaras for the Sandilas, viz. 'Kāśyapa, Avatsara, Sandila', 'K. A. Daivala', 'K. A. Asita', and 'Sandila, Asita, Daivala', Apastamba gives two alternatives, 'Daivala, Asita', and 'Kasvapa, Daivala, Isita'. Now, in these six pravaras, five rai-names in all appear. Therefore (one might think), the Sandilas should have a five-rsi pravara 'K, A Sandila, Daivala, Asita', in accordance with the scriptural precepts, 'He chooses hymncomposers, according to his family (vatharsi)', and 'He chooses as many as are hymn-composers'. Also, Katyayana says: 'He recites the urseyus of the sacrificer, three, from the remote end hitherwards; or else as many as are hymn-composers.' Nevertheless, a five-rsi prayara is given here by none of the Sūtra-authors. Therefore the alternatives are to be considered as applying to separate families who are united only in their name of Sandila. For if these were only the one family, the five-rsi prayara would be proper.

- 21 So Ed., Pa; Da -ko-; Da -kau-; S mahah 17 So M; Ed. vedapātayah; Pr, Kra vedayākoranayās; M mahāntah kevalās ca ye.
- 25 So p; M, Krs -lyo. 26 So Ed., P; M dānavas caiva; Kṛṣ vaidāyana. 27 Ed. so-; Pa tymu-; Pr saurānavo; Krs szudanava samahākāra lala; M has only the
- particles, tatha vai (admittedly the reading in the text offends against the caesura).
- tavah; P2 dapātavah; D1 vedayātih; D2 vedanāttih.
- 28 So P, M2, Kre; M1 -dit; Ed. pipp-.
- 29 So Ed.: Pr tovarina: Pa tovavahva: Krs stauvari: M sapravara. For rsavo parikirtutah (so M. Pa) which is in any case dubious, Ed., Pr have rair va parikirtitäh.

CHAPTER VII THE VASISTHAS

A. Baudhāvana

WE shall explain the one-rsi 'Vasisthas':

	Vaikalir	Vătavyă
2.	Värätakih	10a. [gāyani
3.	Sākhalā	10b. nayāptā]
	Gauriéravasa	 Jätükarnyä
	Äávaläyanäḥ	12. Audulomih
	Kapisthalāḥ	13. Kaubhojih
	Saucivykņā	 Kauläyanäh
8.	Vyäghrapädo	 Sundaraharitāh

1 ? So M. T. Bu. S: cf. K. & L., vaipala? Be, U vaitaraki; Ed., P vaitalaki; D vaitālakih; R, Sk (and G?) vaitalakavava(h).

2 So M, T, Caland, cf. gana gahādi; Bu vātālaki, Bc, U vātārakih; P1 vāharaki; P2 vätaraki; Ed. vätharaki; S väsaraki; D2 vāhakih; Dr harakih; G. R rakavah; Sk karas-

3 So Be, U, P, R, Da; Dz savakhāh; Ed. sasvala; Sk sakhalya; cf. perhaps K. & L. no. 5, sātvalāvana.

4 Sk -sh.

9. Vähyakäyanir

6 So S, Sk, Dr; R -sthuläh; Ed. vapisvān; D2 -stināh; P2 kapisvān; P1, B kapist(h)āh; cf. the other lists.

7 D sauci-: Ed., P. R. Sk sauvi-. 8 So Ed., D, R, Sk; Pa' -pildt; Pr vyah

grapado; B vyāghrapādavo; Caland emenda to vaiyāghrapādva (for which also cf. Mān. and W), but this is not really necessary; cf. Vyaghrapad-Vasistha, the rei of RV o. oz. 16-18.

9 Cf. gans tikādi; manuscripts indiscriminately vā-, bā-; S bāhākāvanih; D z kāmvakāvani, 10 So B, Da; Dr viitakvah; S nättavvä: instead of this A gives nos. 10a and 10b, the first of which is clearly a dittography of no. 9, while the second is a variant of no. 10 itself. 10a So Ed., R, Sk, D; P1 -ner; P2 gapaner. 10b So Ed., D1; P2, R nayāvyā; P1 napārpā; Sk navävyäh; D2 napätyah; for these, Be, U have supavană supagavă, which are certainly 23 So B; S yola-; A omits. surprising here; cf. K. & L., etc.

11 B jätukarnä

12 So D I, Caland, who compares the Schol. to Vart. 8, Pap. 4. 1. 85; G, T, Bu -mah; devata-; M, G, T daiva; R has here devana, M aulomih; S autululomih; Pa audhomi; Ed.

23. Caudakās apāb 24. Parnavalko 16. Käntheviddhih

20. Syastua 21. Kărsutâh

audhrome, P: audhnomi, D2 auda-. R odhrovavah, Sk raudhnamayah, 13 So B, Pa, D, R, Sk; P1 ksau-; Ed. ko-, 14 Ed. ko-: S pau-

17. Saumanasāvanā 18. Alamhhāyanā

19. Laumāvanyā

15 So Be, U, Caland, but very dubious possibly we should read two names, sunda harstab, as does R (the other lists have a Harita); Ed., Pr sundaharitah; Pa. Dr sudahar-; Sk suvähär-; D2 samdahar-; >

munda-, B muda 16 So corrected by Caland (and of Pan 4. I. 81), Fd. R. P. Be, U kandevrddhi S, D kändavrddhih, M, G, T kändeviddhih

Sk kandayrddhadyayah. 17 Conj , cf. the other lists; G, Calend sauyavasā-, T saudhavasā-; S sādhusā-; Pz, Dr saupavasa-, D2 sauvvavasavinah Fd P2

sopavatsāvaia; Sk saupavatal-: R sovavatsā. Be, U upavatsā-18 Sk alabh-; S ia-.

19 So emended by Caland, cf. gana kumids and the other lists; Be, U. Ed., P. S lomanya, R, Sk lomävatyäh; Dz lomävanah; Da lomapatayah; B lomahanyah (strictly, however, the termination -ayanya should become -ayanah in the plural, cf. Pap. 4. 1. 98; 5. 3. 113; 2. 4. 62

20 Dr svatyah. 21 ? A kärsitah; Da kärisitah; Da kärisitvah. M kāririsavaksitāh; G pāriraksitāh; T kārisavah kşıtāh, Bu kārusatavah, 5 kāruruksitāh 22 Be, U, Pr parna-, Sk pärsn:

24 So A (Da, Be, U pli-); M, G, Bu pittingvatko; T pariņavatko.

25 So S, A (except Be, U devara-); Buand before no. 22, devanma.

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6. †āvikhā

7. Badaro

VASISTHAS

26 Gauravvāh 29. Aviksitavo 27. Śrāvisthāvanā 30. 'ávayājayāh 28 Vähakathava 31. Pütimäsäh Saptavailă 33. Väsisthä iti

Hiranyākṣāyanāh

Paippalädavo

bhāksir Mädhvamdinäh

These are Vasisthas. They have a one-rei prayara, 'Vasistha', etc.

Kundina	8.	(A)śmarathā	15.
Lohäyanä	9.	Bähavah	16.
Guggulir	10.	tkraunkolyäh	17.
Aupasvasthä		Sămangalinah	18.
Vaikarnáva		Kāpatavah	19.

13. Paithakā 20. †asupakair iti 14. Navagrāmā

These are Kundinas. They have a three-rsi pravara, 'Vāsistha, Maitrāvaruna, Kaundinya', etc.

26 So A. M. G kodivyā; T kodīpyāh, Bu kituvsah, S konuvya,

27 So B: Caland's comparison of Katy, (W) is very dubious, since there the name occurs among the Parasaras; it is, however, noteworthy that in that place Baudh, alone diverges widely from the other accounts; Be, U aśvavisvavana, Ed., Pr (-6 ca) viśvavana; Pa, R, Sk, D viávžyanab.

28 So A: S vahānavah: G vāhakāvā, M. T.

29 So M, G, T, D; Bu ādhi-; S ākṣipayo;

30 ? So Caland; Be, U śvayājayāh; M, G, T ávapādavah; Bu āsvapadāyah; S vasyatapayo; Ed., Pr vasvapājayāh; Pa vasvamājayāh; R, Sk vasvayājayāh; D avapājih.

31 R hamtımüsüh 32 So M. G. T: Ed., Pr. Dr -vela: Pa saptave only: D2 srtvavelah: R saptavalo: Sk sama-

1 Sk kundnah. 2 Sk (and G2) lohitāvanah

vesäh: Bu -velakāh.

3 So Fd. Di. T. R. Sk. Be, U plural, D2 gugulih, S gulmalı, Bu luh, G -la; Pı sugāli, Pa jagjuli.

4 Con , of the other lists, Ed., Pz. Di asvartha. Pr asvaththa M. G aupasvaths, T aupasvadhi, Be, U -svattha, R ('jsvattha (not svaptva), S tāpascathvau; Caland, aupavastir ('after Man,', which, however, has aupasvastih).

5 So Ed., R. Be, U. S: P2 ve-: P1 -ava: D1 tai-; cf. Schol, to Pan. 4, 1, 124; if I understand Caland's note anght, the B-group of manu-

scripts read in this place: M. G. Bu bhindava(b); T hradabhindava. 6 So (or with -khil) Be. U. P. Ed. aviáva:

S avila; M, G, T abal(l)a, Bu bilva; D: tinduh: R supasyamathii (cf. no. 4). 7 So B. S. Ed.: Pr ladaie: Pa varo: Be. U dava: Dı sciravalah.

8 So Be. U: Ed., D1 -thyah; P2 -tho; P1, B -ths-. 9 Indiscriminately bit-, vit-; Be, U bihavayah.

10 So Ed., Pa. Sk (and p); Pa kaukrokya; R kraumkrolväh: Dr kaukrolvah; M. G kauklokāh; T kaukvokāh; Bu kautrodhā; Be, U. Caland krauncokyab.

11 So B: D; samangalih; Be, U salinganah; Pt. Ed. sangalinah; Pa sagitenah; R. Sk sāmgatinah.

12 M. A (but P. Sk with -th-); G. T karpatavah: Bu kanatah. 13 So Be, U, G, cf. gana fivadi; Pa, R, Sk petha-; Pr. D peta-; M paithaya; T pathaso;

Bu paithab. 14 M. G. T -grāmyā; R -trāmā. 15 So A (but except Ed. hiranyākayāh); S, T

-āksāh; Bu āksah; M, G -āksih. 17 So B; S bhah kaksi; cf. perhaps K. & L.,

etc., aksatayah; Be, U, Pı bhājyakşı; Ed. bhājyakir; P2 bhānyakşi; D, R and Sk seem to add another name-DI saugih sksitah; D2 śaundih aksitah; R saugayoksitä, Sk saugamyeksitä.

18 M, G, T -nih; Be, U, P -na. 19 P svā -: D (after no. 20) svātih.

20 So Be, U, DI; PI sopaksir, Dz saupa only: P2 somapaksir: R saumayaksayah; Sk somavaksayah; M. G. T. Caland saupatithir; B saupaviyah; S saubadarır.

GOTRA-PRAVARA-MAÑIARI

9. Suraksarāh 10. Śailālawo 11. Mahākarnāvanā

12. Bālaśikhā 13. Audeāhamānavo 14. Bălāvanā 15. Bhāgavittāvanāh

Kundodarāvanā. 17. Läksmaneväh

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18. †kāvādhavo Värkäśvakava 20. Änrksarābbā

21. Älambävanäh 22. Kanikeáš iri

These are Upamanyus. They have a three-rsi pravara, 'Vāsistha, Aindrapramada. Abharadvasavva'.1

8. Pärnägärih Parāśarāh

1. Upamanyaya

3. Mändalekhavah

7. Traivamāś caiva

2. Aunagavā

4. Kāpiñialā

5. Jālāontās

6. Tapolokās

1. Kändüáavä 3. väiantavo 2. väjavo 4. Vaimatāvanāh

5. Gopālir eşām pañcama ete Krsnäh Paräśarah

M omits the Upamanyus. 2 Sk. R. G audalaväh.

3 Ed., P mänd-; P2 -leisvah: T -rekhavah Bu -nekhayah.

4 Cf. gana tivādi; Be, U, Ed., Pa kāp-. 5 So A (except D2 jälamgatah, P1 gata only,

R gatas only-haplography with preceding); S jalagava; G -graha; T graha; Bu jalajah. 6 So Be, U, R, Sk, Da, Pa; Ed., Pr. Df jayo-; G jalankā; T talahakā; Bu grhapatih lakah: S havo lokas

8 So Caland, cf. the other lists; T paroli-; Bu pāhyā-; G parņagāni; Be, U yāstagurayab. Ed., Pa pastagiri; P: asastagirib; Sk parnagirayah; R paryagirayah; Dr pasagirib; Da

pāráāgirih; S (-é cāhlā) vahlyangārās. 9 So B; S svarit-; Be, U, P, R sark-; Sk sädä-; Dr suraksah sarasah; Da suraksah

10 So Bu, cf. the other lists; S sailahalino; G, T jala-; Be, U, R, P2 maula-; P1 mola-; Ed. molāyo; Sk saulā-; Dı lāhavih; Da

khārāhalıh. 11 R. Sk -kanva-.

12 ba- and va- indiscriminately; S dabakha. 13 So T, cf. gans pailadi and the other lists;

Ed., P2 sud8-; G, Bu, S, D2 sudd8- (sudv8-); Sk audgahanāyanāh; Dz audgāhayānih; Pz audāhamāhayo; R aumāhayah; after this, R repeats nos. 3-6, ending (cf. no. 7) with

traidgāhamānaś. 14 So B; A val-, bal- (P2 cal-),

15 So S, DI, R, Sk, cf. the other lists: Da bhagavilāyanah; Ed., P bhaguristhavanah: G, T bhagurithyayanah; Be, U bhagurikthayanāh; Caland bhāguritthāyanā; the other lists without question support the reading in the text, but the preponderant authority here for bhaguri- is surprising, and we may bhaimatapanab. suspect a telescoping of two names, bhāgu- 5 So B; A govā- (except Ed., grāvāvir; Dz rāyana and bhāgavittāyana (the former also govalir); S gopāyanir,

occurring in the other lists); after no. 17 S has vitthavanah.

16 Be, U kundino-; P2 kundinodadāvanā; 17 C+ gana subbrible

18 So P Dr. De kabadhih, Ed kayandhayn S kāsāvavo, Be, U kacadhava, G kācāntavo. T kācārudho, B kācāntakavah, 5k vānvakevo, R vähvakavo

19 So G T vāka , Bu vakrāb cakravan, S varkasvakivah, Be, U, Ed värkasvava Pr vadhamkamsvava, P2 varkkascava, D1 vakasvil. De vakstsvih

20 Com, Be, U, Caland angksarāvanā, G anrksarā T anrchābhā, Bu anrksarabhah, S angksaravā; Pa āksarabhva; Pr cānuksarabhya (P1 omits from here to before abharadväsuvetr (sic) in the Adhvaryu's pravarav. Dr anukşarih; Dz abhubharih; Ed. asaksırasa 21 Cf. the other lists; Da Marpvil-; Dr Masa . R, P2, Be, U flavacib; Ed. flavavah; S aravavah; Caland Blabavah; G Brabavah; T Brabecăh: Bu ârsávabhāh. 22 T kapi-

1 So G, R; Be, U (not Pn) kandu-; M kadvamśayo; T. S kadvaśayo; Bu kathvavamśavah; Pr kadu-: Pa kuhu-: Ed kuhuméavn: Sk kānda-; Dr kandūh si-, D2 kandrusih

2 So A (except R vanvo); there is an error in the numbering of Caland's notes here, and the readings for this name have been omitted S ványo: D vánh

3 So B, S vājijivo, Be, L, Ld, Pz, R, Sk. vājimantavo, Pi vāmitavo D vājimatih 4 So Ed., Pr., of gana arihanadi B -nir, G vaimantāyanir; S maimatāyanir; Pa vaivatyā-; R matāyanā only; Sk, Dr bhaima-; Da

VASISTHAS

6. Prämbavo 10 kanlméilsvah 20. ksaumatir eşām paficama 7. Vaikalavah

ete Nīlāh Parāśarāh 8. Plaksavah 9. Kaumudädavah

10. Härvasvir esäm pañcama 21. Krsnājināh 22. †kapisukhāh ete Gaurah Parakarah

23. ávämävanavab 24. śvetayúpayah Khalvāvanavo 25. Pauskarasādir esām pañcama 12. †gopayah

13. kälkavah ete Svetäh Paräsarah 14. śvätavätavah

15. várunir esám pañcama 26. †väávāvanavo ete (A)runāh Parāśarāh

16. bhālukvā 17. Bādariś caiva 18. †kāhvāvans

27. Värsneväh 28. Svämeväh

29. †slaunihih saha 30. csulirt esām pañcama ete Svāmāh Parāśarāh

6 So R. Dr. R. Sk primer: Da pitrohi: Be. II P prerobayo: Ed. parokartha. 7 So R. Sk. P2, D1; P1 -yob; Be, U -yah; Ed. vaikarayāh; B vaitaleyah; Da vākālih.

8 So Pa. D. R. B: Pr -vilh: Be. U. Sk plaksayah, Ed khādāyah. 9 So B P2 Be 1 kaumudās, P1 kaumudāvo,

Sk kaukucādavo, R kaujavādavo, Di kaumuslih. Da kaumadih, Ed pramudattavo, 10 So Pr. Dr. R. Sk: Be. U -4ci-: B -4rt-:

Da kā-: Pa hāvair: Ed. harvaiva. 11 So M. G. T. D: Bu kalvavanah: Be, U kalpā-: P1. R kalvā-: Sk kāryāh panavo: P2

kalyth panavo; Ed. tulvovanavo. 12 So T. R. D. Ed.; Sk gopeväh; Pa, Be, U gopanavah; Pr gopravah; S gopayanayah; M. G. Bu gopavayah.

13 All of A omit; Bu kālkayah; M kalkapah; G kalkadhah; T kaklayah; S omits; D 1 kaklih; D2 vahlih. It is probable that this and the following name are misplaced here, cf. the other lists among the group beginning with Kṛṣṇājināh (nos. 23, 24).

14 So M, Bu; G śyāmayā-; T syātayā-; Be, U šātayo; Ed., P. R syātayo; Sk sthānayo; S svätava ātava: Dr svātih: Da šāntih. 15 So all (except R -navo, D 2 -sih); but cf. the

other lists. 16 So all (except Sk bhālarvāh),

17 So B. D: A vaiariá caiva (P2 vaialiá). 18 So M, G, S, Be, U, Dr; Ed. krāhva-; cf. gaņa śubhrādi; Pr omits from this name to P2 krahvā-; R krahva-; P1 kāhoā-; T kāņva-;

Bu kānyāyāh: Da krstāvanih. 19 So G; Bu -śā-; T kekaukuśā-; M kekaukakuśā-; Be, U kraunkulavah; D r kraunkuśārih; Dz kraunkuśālih; Ed., R kraukulayah; P1 kaukulevah; Pa kraukalayah; S kānuśāta20 So S; Bu -mitt; M, G ksaimitir; Ed., R krau-: Pa kau-: Dr. Sk krai-: Pa kraimatār: Dz krauvanih; T saimiti; Be, U kaumiti. 21 Da -ianab.

22 So R Sk kā-, Ed., Pr., D-mukhāh; Be, U papimukhāh; Pa -surapāb; M, G kāpiśubhrab T kanissiruh: Bu karnah subhrah 23 So Bu, S, D; Be, U, Ed., P 1 avaayapanayah;

R. Pa svāsyāyanyah; Sk svāpyāyanayah; M svämänstava: T sämättivä: G svämäh only: nos. 23 and 24 should be interchanged with nos. 13 and 14, cf. the other lists,

24 Although all the sources here have sveta-, comparison with the other lists suggests we should read bailva-: Ed., R. Sk, Dr. B -vonevah: Be, U -puravah; Pr -mupayah; P2 -darayah: D2 évetamayûpih; S -rûpayah. 25 M. T pauskals-.

26 So Caland: but probably we should read avisthavana, with the other lists, although none of the sources here give much indication of such a reading: M. G vāśyānayo; T pāśyāyanavo: S vätsvävanavo; Be, U mā(or bhā)rgāvanavo: Ed., D gargyāyanavo; Pr gargyāyanavo; Sk gargyadayah; R gargya/yanas; P2 gargayaniyo (all these with dental -n-).

27 So B. S. D1: Ed. varnyayah; Be, U, P vārnavah; Sk pārnevah; R tarnevah; D2 dhorstupah.

28 So A, S; M, G syātamyeyāh; T satammeyā; the word tryarseyab. 29 So Pa; Ed. flo-; Da srotuhih saha; Dr

śrautahih saha-; S śaugilis saha; Be, U ślautuhi, M ślaubibhih; G śaubibhih, T pauthibhih; R srautuhayah saha; Sk śrautuhavo; Caland árautibhih saha. 30 So B. Pa, R. D; Ed. vauhr; S coli.

¹⁰²⁻¹⁰⁸¹

¹ Bu, Caland, abharadvasaveti

GOTRA-PRAVARA-MANIARI

001-801

The Krsna, Gaura, Aruna, Nila, Sveta, and Svāma Parāśaras have a three-reprayara, 'Vāsistha, Śāktva, Pāraśarva', etc.,

There is no intermarriage among any of the Vasisthas.1

B. Abastamba

Except for the Parāśaras, the Vasisthas have a one-rsi prayara, 'Vāsistha', etc. But some give 'Vāsistha, Aindrapramada, Abharadvasavva'. etc.

The Parāśaras have a three-rsi pravara, 'Vāsistha, Śāktva, Pārāśarva', etc.

The Kundinas have a three-rsi prayara, 'Väsistha, Maiträvariina, Kaundinya'

The Samkrti-Pütimäsas have a three-rsi pravara, 'Saktva, Samkrtva, Gaurivīta', etc.

C. Kātvāvana and Laugāksi

We shall explain the Vasisthas.

The Vasisthas have a one-rsi pravara, except for the Upamanyus, Parasaras, Kundinas, and Jātūkarnyas.

W and MAn

vasisthán vyákhvásvámo: vasisthānām ekārseyah pravaro bhavati ye 'nya upamanyu-pariáarebhyah kundinebhyaá ca. 1. Vaivaghrapadvā

 Vyaghrapadă 2. Aupavana

3. Aupagavāh

3. Aupagavā 4. Vaigalāh 4. ... 5. Sätvalävanäh 5. kulävanäh 6. Kapisthalā 6. Kapisthalā 7. Auduloma

7. Auduloma-

Man. 3. Aupagavā 4. vaigravah

5. sāsāmalāvanā(h) 6. Kapisthalā 7. Auduloma-

D2, in addition to the Prayara-darpana text. gives a literal account of the Sütra-text: the readings in the latter are referred to as Daa.

1 Pr vyāpra-: Pz -pādā. 2 R suparată; D r vatab.

4 So Pa; Ed. veg-: P1, D. S paig-: Dag 6 kapıstala. ksimdhaigalā.

5 So Ed., DI, R. Daa; P satva-; Da svatva-; Sk sātva-.

6 D2a, P2 -stalil.

7 So D 1, R, cf. Baudh, no. 12; D2, Sk suda-; 3 opa-, Ed., D2a suda-; P2 anu-; S audulomā; P1 6 kapistalā. vadulaumă.

7 udaloma-.

Miller vaighāghrapadvā.

7 om taloms-.

1 This last sentence appears in Ed. and P 1 only.

² Rm (Satyāṣādha), 'Except for the Upamanyus, Parāśaras and Kuṇḍinas'. Garbe, ābharadvaso iti; so also Satvāsādha,

Cf. the other lists among the Kevala Angirases. Satvasadha gives samkrti-patumāsa-tandinam

rool

g. Aśvalāyanā o Vatikară

 Gonăvană 11. Baudhayas ca 12. väkavyä

13. atha Vähvakrt 14. †kilīvyavah

15 Palásavo 16. Haritavo 17. Vákurayas ca ye

18. Ävahsthünäh 19. Sucivrkeli

20. Laumäyanyäh 21. Brahmapurevilh

22. Svastikarāh 23 Kilotheviddhi-

24. manduli-

8 Pr singular

R. Sk dhovayo.

tavvaiava.

9 So Ed., Pr., D; S, P2 vathi-; Daz -kara.

11 So S; Da baudhayth; Da dhauvapih; Ed.,

Pr vauvayas; Pa vaupayas; Dag vauvayasvā;

12 So Ed., Pz, Dza; Dz, Pr nākavya; S śaka-

13 ? Cf. Baudh, no. 9: Ed. atha satvabāhvakrt: Pr satvavádvukrit: Pa satvaváhvakri: Dag

atha otha satvamvähvakrt: S ástvaváhvakrt:

D satvah vähvakrt (D2 bāhva-): R vähvakrtah.

14 So Ed., Pa; Da ktitharib; D1 kalohavih;

Dag kraftthavah: Pr kiliyama: S karayayaya

15 to ld Pr. D. Pz pāla-. Dz pālīvahso.

17 So ld. Pr. S vamkuravas ca ve. Dza

văkuraś ca ve: Pz kuravaś ca ve: Dı kākurih:

18 Restored, cf. ganas śwadi, vaskadi; R. Sk. D

apah-; Ed., P avasthulah; Dag avakthelah;

19 Restored, cf. Man., W, and Baudh, no. 7;

Ed., P. Dz áiti-; S áini-; Dz áitivaksyah;

20 Cf. Baudh, no. 19; Ed., Pz, lotn-; Pr

lomāyānyā; Dac lomāya āh; S tāmāyanyah.

16 So Ed. P. Dag ha-. S haritakayo

S pārāsavo, R. Sk pālisavā

D2 bahurih: R. Sk vägrathavä.

10 D2 -nib; S maupā-; P2 gopāyalāyanā.

27 målohadhis

25 gradbili-26. vauvili-

Aśvalāvanā

9. Hávatáraku-10 onlävetä 11. hodbakāš

12. cadākathotha-13. hälevalei-14. Tätükarnyā

18. Āvahsthūnāh 19. Sucivrkså

20. Laumāvanyā hrehme.

brahmekileys-22. Svastikara-23. Käntheviddhi-

24. manti 25. vauli 26 maili

เลียกลอ kauli cauli

27. kālohatie

16. Haritavo

17. 'tháváganavas ca

brahmavileva-

brahmavilevah 22. Svastikarah 23. Käntheviddhi 24. mandi-

More

8. Āśvalāvana-

cůdákavyšvaná

17. 'tho vämkaravah svave

13 otha vähvek?

18. Ävahsthünäh

20. Laumāvanya-

brahmavādi-

brahmakrdeva-

brahmavideya-

14. Tätükarnyä

16. Haritavo

19. Sucivrksā

9. vaitārakā

gogevanā 11. Baudhāyanāś

25. cauli-26. caulikā

27. kālohalī

23 Cf. Baudh, no. 16: Dag kate-; Ed. kande-;

S kanda-: Pa kandıvidhi: Pa kandevidi, 24 ? So Ed., P. Dr. S: Dz. Dza mandali; R. Sk pandulavo. 25 ? So Ed., P. R. S: Dag go-; D ; gaudhalib;

De godhulth; Sk gausilavo; before this name, S adds vedili 26 ? So Pr. R. Pa vauvivili, Ed. vauvivi; Dr kauvidhih, D2 bauvili; D2a vodhidhüli;

27 So Ed., R: P1 maudhi; P2 golohadhi; Damalohavih; Daa galohadhi; Damalohadah;

15 bāritavo. 18 pyäyasthünäh. 20 lomävavant. 23 kantevidhi.

Man

A Bévilvanik. 11 vau-. 15 harftayo.

18 avasthünäh. 19 sucih vrkso. 20 lo-.

22 svastimkarah.

23 kantevidvir.

S ravamālāh

28 So Ed., D: Pa sām-: Pa sāmānavanā: Daa sämänasäyanä; R sausanasäyanamäyana. 29 So P. D. R. Sk; Ed. -valli; Dag vrahmava only; S -balt. 30 Perhaps (though probably not, cf. Man., W) dittography of the following name: Dr. Dag cauli: Da. Pr vauli: Pa cauri; Ed. cau only: R (é)vaujayah; Sk colayah; S omits. 31 So S, cf. Baudh, no. 4; Ed., P peuri-; Dr paurasravah; Da pauriéravah; Daa gauviéravasah. 33 Dag parga-; in addition to this, S gives paurnavalkväh; Pa repeats pärnavalkväh.

16. †taduhitar

18. Dāsakāvanā

17. atho Māsaśarāvayo

1 D2 sai-; P1 śalāvo. 3 Final -e in S only. 4 Cf. Baudh. no. 7; Ed. vatraivanāh; S trainavāh; Pr natraivanāh; Pa traikavarnah; D za catraivavanah. 6 So Ed : P1 -siri, P2 dāmvālasivir; S -sicih;

D dăvălah sırı(h); Daa dāvātamsivih; cf. perhaps Baudh. no. 12, bālasikha. 7 PI -vitil-; for ca ye, Ed., PI, Daa cai;

8 Cf. Man., W: Ed., Pa. Dag ko-; Pt ke-; 31 kaurasravasa-. D sārāvanah. 9 ? So D: Das länga-; Pa, Ed. läga-; Pr 7 bhägavitäyenäs ca ye.

bhagahayeh; S galagrahayah.

10 Pr kaurekrd, S gaura-

12 So Ed. Da -kasah: Dag -kaso. Da savarvah. P samkarvah 13 So Pa Dan kasavevah Pa kasapeveva. S kasāmevah. Ed sāvenāh

sachágyāvana

14 Cf gana daman ad, and Kasika on Pan 4. 3 104, Pr audalapavah, ca ve, restored, Ed. cătha, P.I. avo., P.2 svávah, D.1 ăpah 16 So Ed.; Pr taduhit only; Pa tadue tar Dag tadubaitar: S avadubitar: Dx dubitab 17 So S. cf. gana bāhpādi: Dag. Pr māsasas Ed. māpasa-; Pa mākhasarāvapā; Da māvasarāvih.

18 So P. Dag, D1: Ed. ding-: S sasa- G Man.): Da kaiānavah.

Man.

28 mārnanasāvati. 31 frauraśravasa-.

2 mahākanyā.

28 -nir

8 kaunārāvanā.

forr 19. †bähvaväkvo 20. Gaurathā 21 Kaundodaraya 22. Alambayanah 23. Prälambävanäh 24 Aumemanyayāh 25. sädvävanvo 26. Daśerakāh 27. Pādakāyanā 28. Audeāhamānava 20 Aunalekhavo 30. Brāhmavalavah 31. Pärnagärir iti

3. Lohii

6. Aksstavah

VASISTHAS $M\delta m$ 22. ālavvāvanā Alambāvanāh 8. Kaumärävanäh 8. Kaumārāvanāh kaulakir kenlodskir 28. Audeābamāni-28. Audzāhamānavah nārāvāmošri på eväkarigaulyovaläkemeneväh damkim gjindülayoddhaki 15. śänkhāvanā. Sāmkhvāvanā skämhhävanä 24. Aupamanyayāh 24. Aupamanyayāh 21. Kaundodari-

21. Kaundodavia vaidarbhitaluvidhanny -

kaidarbhinähakihāhuviddha. hilberi. dheumevete... dhaumāvatamaufijakāvanā mauiāvana-18. Dāsakāvanā iti 18. ásáskávaná iti

These have no intermarriage. They have a three-rsi prayara, 'Vāsistha, Abharadyasayya,1 Aindrapramada',

1. Aupasvasthäh 2. Svasthavaí ca 4. Lohavaí ca ve 5. Mädhvemdinä

1. †rauvasvasti-2. avantavná cn† 3. ve ălohâ 4. lobhāvanā 5. Mädhvamdinäh 6. ksitayah

1. aupasvastih 2. svestaveć ca-

4. alohāyanās ca ye 5. Mādhvamdinā

6. Aksitavah

19 So Ed.; Pa -vukayo; (Pa also, by ditto- 30 So Ed., Pt. Da; Dag vrii-; Pa vruhmaysh graphy, vanahyavavaddho); Pi vahyovakyo; only; Di brahmavalih; S brahmabalavah, Daa vrāhmacāvyo; S vrāhyakāyanā vākyo; 31 So Ed., Dr; Pr pāņe-; Pa -gādir; Da -gār D: vithvavikvah.

20 S. Ed. -thas; D1 go-; Daa mo-, 21 Restored, cf. Baudh. no. 16, Man., W; Ed. csundavaraya; S candrodaya, P r chaundodaraya; P2 chididuraya; D2a ksaundādaravah;

D: átundodarih. 22 Restored; D2 alamba-; Ed., P2, S alava-; Pr alayayanah.

23 So DI; Ed., P2 pralava-; S palava-; P1 pralavayani; Da apayanah; Daa omits.

25 ? So D2 (or slight?); D2a -lyano; Ed. nadyā-; Pa savyāsanyo panyo; Pr sadyāyavayobhyo; Dı sähvänatvah.

26 So Dr, cf. gans tikakstaviidi; Dza dis-; Ed., P das-; Da vas-.

27 S palava-; D2 palamka- (cf. however, Matsya).

28 Ci Baudh no. 13, gana pailadi; P2 -manaya; Pr audrahamanayah; Ed. audgrā- 28 audgāhimāni. hamataya; Dag trepadahamanapa; S aujāhamanava.

iti: Das pernir iti: S panigalih.

1 Pr opanava-; S ausvasāh. 2 So Ed., P1 (-h); P2 svasthayayah; R sva-

sthayo; Sk sausthayo; D; svasulih; D2 svasthalih; S svastayas ca; only S has the word ca, for the others see next. 3 So S; Ed. svalokā; Pr. Dr svalokyā; Pa

khalolika; D2 svalākya; R ākohā. 4 Ed. omits ve.

5 Ed. oraits 6 So S; rest here, aksatayah (P2 -4 cs).

28 subvemīni. 21 kaudodari.

1 MSS, -doase ai(n)dra- (Ed. indra-).

7. Paippalādi-S. jahnusi

11/20 7. Paippalādı-8. divamkarsï 12. Kundino

9. Traisrnga Kaundinyā 10. Ganggulayah 11. Maitrāvarunā

10. gangalulavā m

11. Mitrăvarună iti

 Mitrăvarunăh 12. Kundinā iti

These have no intermarriage. They have a three-vsi prayara, 'Vāsistha Maitrāvaruna, Kaundinya', etc.

lohinyänäm phäigunyäs tesām trvārsevah pravaro bhayati, vās, lohinya phālgunyeti hotā, etc.

1. Tātūkarnvā 2. Baudhayah 3. pātalava iti 2. †advä† 'rtahodha-1. iātūkarnva-

3. pātavā ity etesām avivāhas tealm trylinevah

pravaro bhavati, vās, årtavodha påtaveti hotå, natavad ruvodhavad (sic) vas. i.a.

These have no intermarriage. They have a three-rsi prayara, 'Vâsistha, Ātri.1 Tātūkarnya', etc.

 Kändűásvo 2. Vähanavo 3. Isimavo

 ksdūhavo³ 2. väcähatam 3. vămiavo

 känduśavo² 2. vābatanām 3. jamiavo

4. Bhaimatāvanā 4. dhaimaimanānavanā 5. Gopālir esām pañcama ete (A)runāh Parāśarah ete †ksāmāh† Parāšarāh

4. matmanāvanā 5. Gopālir esām pañcama 5. Gopālir esām pañcama ete Nilāh (xis nā-) Parāšarah

7 Pz passyādi. 3 So Ed., Dr. Pr patha-, Pa păthală iti, 8 ? So Ed., Sk. R; Pa vidhakast; Pr. Da Da pătilir

viśvakasah: D: viśvamkasah: S vācaksusi. 9 D -bhrngsh. 10 Coni., cf. Baudh, no. 3; Ed. maudgala-

Iulāva: Pr maudgalululuvā; P2 maudgaluluvā; D maudgalah lul(Dāvah; S sungāmudgamaudgulas

11 R. Sk mai-: S inverts nos. 11 and 12.

2 So P. D: Ed. bodhāyanah; R arthavoghāh, of W

1 So Ed., Pa kāndu-; Pa kādūsvayo, S -sayo

2 So P. D. Ed. våharamo, S. våhavo,

4 So P, Ed bhaimayana, S bhaimakayana 5 Pr govähr, Ed. gopanir, Pa gaupanir,

S rogāyanır. 7 yıppalādı

2 We would expect Atreys, which, however, appears in none of the sources. The first two names of this family have already occurred among the Vasisthas proper; for Järükarnya, compare Baudhāvana no. 11, Mān., W no. 14; for Baudhi, compare K. & L., Mān., W no. 11, and it is possible that we should compare pāṭalaya (W pāṭavā) with Baudh. no. 10, Vāṭat) a

12 kundino.

3 The order of the Parasaras in W and Man, is: 6-10, 1-5, 21-25, 26-30, 16-20, 11 15-

	30. 'kṣīṇir eṣārp pañcama¹ ete Gaurāḥ (мs. gorāḥ, corr. gārāḥ) Parāśarāḥ	30.	
6. Prārohayo	6. palohayā		plähähapo

26. śrāvisthāvanā

27. kronevšh

28. śāmevāh

7. vaidyukayah R. Pläksavah 8. plāksakavah 8. Pläksavah 9. Kaumudādavah 9. kmikavādavo 9. Kanmudadayah 10. Härvasvir esäm pañ- 10. 'rhayosrir esäm pañ- 10. hascir esäm pañcama cama ete †suksanāh† parā- ete Raktāh Parāśarāh came etc Niläh Paräśaráh éaráh

16 Parhilds 16 dadhiken 17. Bădariá caiva 17. Vādariš caiva 18. Skambhinyāh 18. skambhinyah (sic) 19. kaukavādavah 19. kokuvādavā

20. kusumir esām nancama 20. aisikihasta pañcama¹ ete Svetáh Parásaráh ete Dhümräh Paräásrāh

21. Kranājināh 22. +kanigmthä. 23. ärkavah

26. Ävisthävanä

27 Värsneväh

28 Svämeváh

20 +flokavä4 ca (ve)

(Omits nos. 21-25)

21. Kāranājināh 22. kapiárodháh

(Omits nos. 16-20)

Mān

cama

26. āvistāvanā

vārsnāvanā

28 Svårneva.

20. lokāvot co

23. kārkavah

For ease of reference, the numbering of the Baudh, list as here used in all the others. 26 Pr. Dr -std-: Da -stvli-. 27 Restored; Ed. vārāi; Pr., S vārsni; Pa värnikarni 28 Pı évätreváh.

29 So Ed. (without ye); Pa slokaryas ca; Pr. D ślokamayāś ca: S śokayāś ca. 30 P2 isamkevahas tesam (and, by dittography, Isāmvāhas tesām).

7 Restored, cf. Baudh.; Ed., Pr., Dr vähayāh; Pa vahayah; Da bāhih, 8 Restored; S pāksayab; Ed. prāyab; P2

Pracheyah (and prachayah, dittography); Pr praya; D pralib. 9 Cf Baudh; S kaumudāvah; Ed. korkacā-

1. This name appears in all the sources in

here. Comparison with the other lists leaves akampa-; D2 akapa-.

no doubt that such an interchange must be admitted, but it remains uncertain whether the subfamily names (Nils, Gaura) have also been dislocated. The other lists give us no help in this matter, and I have assumed that the line as a whole has been misplaced. Nila remaining with Harvasvi and Gaura with Pauskarasādı. For Hāryasvir, Pr harya-; Ed. hayasrir; P2 hayasıvir.

16 So Ed.; Pr mathikā; Pa manthikā; D mändikah.

17 Ed. -86 carva.

18 So P (but gana kuffiādi, skāmbhāvanya); Ed. skaumbinyäh; D skambhinnah, 19 So Ed., P2; P1 -cadaya. 20 So Ed., P. D.

22 So Ed.; Pr -gorthā; P2 parigrothā; Dr kspisrotah: D2 kapih vothah: S kanigrivah 23 So P2, Ed.; Pr arkaya; S ārkaryah; D1

1 Comparison with the other lists makes it probable that we ought to interchange nos. 20 and 30 in W (and perhaps also the names Dhūmra and Gaura).

W Man 24. śānaśāhavah 24 éáraranah 25. Pauskarasādir esām nañ-25. Puskarasādir esām nabcama ete Gauráh Parásaráh cama ete Krsnah Parasarah Kālyāyanir 11 khākhāllāvanā 12. vairinevā 12. vārsāvani 13. †trairnavo 13. pūrnavo 14. Vilvayupavah

14. Bailvavūpayas (Omits nos. 11-15) 15. taranir esām pañcama ete Dhûmrāh Parāśarāh

15. námir esam pañcama ete Suklāb Parāšarāh ete vimást (ric) paräásráh ete trimsat parāšarāh, etc. etc., sa in K. & L. as in K & L.

These thirty Parāśaras have no intermarriage. They have a three-rsi pravara, 'Vāsistha, Šāktva, Pārāśarva', etc.

D. Āsvalāvana

Of the Vasisthas, 'Vāsistha', except for the Upamanyus, Parāśaras, and Kundinas.

Of the Upamanyus, 'Vāsistha, Ābharadvasavya,1 Aindrapramada'.

Of the Parasaras, 'Vasistha, Saktya, Parasarya'.

Of the Kundinas, 'Väsistha, Maiträvaruna, Kaundinya'.

E. Matsya Purāna

Learn from me the Brahmans who are born in the family (vamia) of Vasistha. The Vasisthas are said to have a one-rsi prayara. The Vasisthas and the Vasisthas have no intermarriage with the descendants of Vasistha (vasisthaia).

 Vyäghrapädä Sätvalävanä. 3. Aupagavā 6. Kapisthala 4. Vaigală 7. Audulomā

8. Aśvalāś ca 9. Vatikarā 10. Gopāvanā

24 So Pa; S śāla-; Ed. śātapāh; Pr nyātapā 1 Pr-padā. (in these two, haplography of the syllables 3 P1 -vava. have, since in the manuscripts, the following 4 'Cf K & L; Ed., Pa, Kry vaisnavah P1. name is given as ha(r)yasvir, etc., see next);

D nyah tapah. 25 See note to no, 10; for pauskarasadir (Ed.); Pa pauska-; D pauka-; Pa -syadir; Pa (dittography) also poskarah svädir.

11 ? So S (-ih); Ed., D vyāpyā-; P2 vyākhyā-;

Pı vyāpyāvānir.

12 So Ed., D; P1 -yo; P2 -noyo. 13 So S: all the others here omit.

14 P2 bailvo-; D2 -yupıh. 15 Da tarinir.

Dr vaisnavyāh; M vaiklavāh; Da vaitavvab.

S vaivāhvāh. 5 Cf. K. & L.: P1 satva-: Ed., Pa satu-. Krs sānu-: M śādva-: S sālu-.

7 Cf. K. & L.; all, supalomă (except S, aulalāmā). 8 Cf. K. & L.; p adhvalava (D: adhvalah)

M alabdhāś ca: S adhvarāva. 9 Restored, Ed natāh karān, P sadākarah S latikarāh, M sathāh kathāh; Di sudārakah;

10 M gaup-

1 MSS. Biblind, VidhPär, -dvasv indra- (P2 -dvasyaindra-).

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VASISTHAS

11. Baudhavas en 21. tathā Brahmapureyakāh 23. Kāntheviddhis tathaiva 1? dākavvā 20 Lomayanah 13 atha Vähvaket 22. Svastikarāh

14. †väliśaväh 15. päliéaväh 17 tato vágrathavas ca ve

12 So M; p dasa-; Krs dama-; S dasahva.

17 So P2, S, Krs vägrathaya; Dz vägradhih;

De vagnadhib, M väggranthayas; Ed. väva-

18 All without medial visarga; Ed., Pa. Kra

19 Restored, cf. K. & L.; Ed., P siti-; Kry

22 So M; Ed., P svantikšá ca; Kra svantika,

24 So Ed., Pr., D. Kra; S. Sk capd-; P2

25 S. P. Dz. Sk. S gådi-, R gaudi-, Ed.

27 So Pa, Da, Ed vyd-, Pr-yrs, Krs vvälohr,

R vyálohayayah; Sk vyáláhavah; Dz vyálo-

28 (on), M ca sumanās, Ed., P i tu sunāsvas

s tu sunāsvas, Pz sthāmunasvah, Krs camū-

dia Dr sunāsvah, D2 sutāsvah, R svā-

23 (on), of the other lists, M copayrddhis

tathana ca, Ed savavir virddhir eva ca;

Susravis ciddhir eva ca. P suyacir vidhir eva

ca; P2 supăcir vidvir eva ca; D1 supăcih didih;

D 2 suyācih cidih; Kṛs supāvi viddhi; R supā-

30, 26 So M; Pr caulivoli; P2 mithobāli;

13 So p; M hy atha vahyakah.

18. Avahsthûnāh 19 Šucivrksās These great rsis have a one-rsi pravara, 'Vasistha'. They have no intermarriage one with another.

1 Śailālavo

2 Mahākarnah

4 krodhinas tathā

3 haurayyah

5. Kapıñialo

6. Válstikho

navih, Krs tālasrīva

Di omita: Kra -átivana

āyasthūņā; M āp-; P r āv-.

setivistiksu; M šitavrttils.

20 So M, P2; Ed., P1 -nah,

candılır; M sandılır; R svangalayo

gonda-, Krs gauda- M gaudinis,

basic Madohalis, Savalohuran,

vayo vidayo; Sk supārsvayāh only.

" unāsvāh, Sk svānumāsvāh

21 M bra-,

24. †clindālir 25. godilis tathā

7. Bhāgavittāyanāš ca ye

8. Kaumārāvana-

27 vyālohapih 28. Saumanasii 30. caulir 26. vanlie 29. Brahmavalah

31. Gauriáravasa eva ca 32. Yājňavalkvas ca

13. śākadhiyah 14. atho Aulapayas ca ve

15. Sāmkhyāvanās 16. †tuhākās ca 17. atho Māsasarāvayah

12. †áškáhavah

9. Bhavanth 10 Kaurakrd 11. Bhāgurāyanā

11 Restored; M bodhapāś ca; S dhauvayaś ca; 29 So P1, Kre; Ed., M -balah,

P. Ihwayas ca, Fd. thoyayas ca, Krs dhokapa. 31 Restored, cf. the other lists, Ed., P. paulis-M paulih áravasa; Kra pauli áravasa. 33 ? For parnavalkya? Ed., Mr pauduvo; Ma.

14 So M 1; M 2 bali-; P2 valtanyah, Pr tali-Pr paudavo; P2 paudevo; Kre paundava; savah; Dr tālisavyah; Da tālisah; Ed. tālī-Dr paidavab; Da paudasah. 32 Ed. vii-. 15 50 M. P -sayas; Ed. -nayab; Dz samab;

1 Ed se-; Kre sar-; S sarbilavo.

2 So M, Dz; Ed , P, Dr -kanvah , Krs -kanka 4 So all, except fid krokinas, Krs krodhana. 6 So p (Ed. -kht, P -khir); M valakhilya; Krs vitsylvana ásái.

7 So M: Pr -klis ca ye; Ed., Pa bhilirgavir nāyakāš ca ye; Kṛs bhārga vināvaka.

8-11 Emended in accordance with K. & L.; Ed., Pr kaumiro rivanitkala lakah (Pretho) kranastarāyanāh; P2 kaumāro vārāvanakālakasa kranastarāvanāh; Kra kaumāra rāvana kāla kaukrsna dhāvana, Da kaumārah rāvanah

koksah kranah taroganah. De kaumaro rasanah kālāksakṛṣṇah tarāyanah, M kaulānayah (M t kila-) kalasikhah korakranah surayanah; Ma gives a var. lect, kaumānarāyanā loke kaura-; S ravanatkiro lakauh krana-

12 So Pa; Pr, Kra śaka-; Ed. śakahvayaś; M śākāhāryāh,

13 Dı álnkha-; Pa -yah.

14 Cf. K. & L.; P1, M upalapās; Ed., Krs, D1 upalayas; Da upalah; instead of atho. Ed., kanvā; Pa kānyāyanah (leaping from here to no. 21, and omitting all the intervening names); all the others, knys.

15 Cf. K. & L.; all here have śākāyanā(s). 16 So Pr; Ed. tuhāgāś ca; D suhākah;

M (-nā) uhākāš ca; S katuhyakāš ca; Kra audha hakāvana Ed. thaulijāli; Kṛṣ thauli bauli; D volih only; 17 sss. atha; M -vayāh; Kṛṣ as two names, māşa sarāvaya.

COTRA-PRAVARA-MAÑIARI

28 Indesha

21. ve ca Kaundodarāvanāh 18 dākāvanā 29. rsavsá ca Aunalekhavah 19. bālavavo 23. Pralambāvanās ca rsava 24. Aupamanyaya eya ca tmänevä 19a bākavo 30 Brohmavalavah

25. †sāmkhyāyanāś ca rsayas 20. Gaurathas tatha 26. tathā ve ca Daserakāh 31. Pārnagāris 22. Älambävanäh 27. Pädakävana śvämavavo

All these are said to have a splendid three-rsi pravara, Abharadvasu¹ and Vasistha, and Indrapramada.2 These rsis are said to have no intermarriage one with another.

1. Aupasvasthā 5. Mādhvamdino 9. Traisrngayana-10. Gauggulih 2. avasthalavo 6. mäksitaväh 11. Mitrāvaruna-7. Paippalädir 3. ve Lohā 8. †vicaksusah 12. Kundināh 4. Lohayas ca ye

All these are said to have a splendid three-rsi pravara, Vasistha, and Mitràvaruna. and Kundina of great austerity.3 These rais are said to have no intermarrage one with another.

bălakih: Da vălavih: Kra vălavaya. 19a So Ed.; M, PI, DI vil-; Da tākih; Krs viikavogu.

20 M go-; Kra rapya.

22 ? So P 1, Kp; M, Ed. lamb-. ivamavayo, M. Ed.; Kre iakhavaya; Pr

ávämavo: D ávämib. 21 Restored; Ed., M krodo-; P1 kraudo-; Krs cakroda darāyana.

23 So M, Krs, P1 (the latter also takes reays sa a proper name); Ed. pralambanas; P2 Jamvävanäs.

24 Pr upa-. 25 So all; and cf. no. 15 above; the readings for K. & L. make it unlikely, however, that

the name is correct here. 26 Ed., Pr ye ca; Pa pafica; M vai ve; P, M daserakāh; Ed. das-; Krs dvas-.

27 Cf. K. & L.; Ma var. lect. pādapāyana; P. M pālankāyana; Ed., Kṛṣ pālakāyana.

28 Dr udrāhab; Da udvāhab, Kra udgoha; see māneya below.

29 Restored; Ed., P, Dr ba(va)lekhalah; M baleksavah; Kṛṣ balaiśvara; Dz valokhalah. moneya So P. D1; Ed., M mateya; D2

mayenah; this is the other half of no. 28, see K. & L., audgāhamāni. 30 So Pr: Pa brahmacayas ca; Kre -valaya;

Ed. -balayah; Mr -balinah; M2 -mahnah.

19 So Ed., Mz; Pr vil-; Mr valavayo; Dr 31 So P; Ed., Mr paroli-; Kra parnagara. M2 pannagaris (for this last, see Schol to Pan 2. 4. 66 it is presumably the 'Fastern' (pracya) form of the same name).

1 So Ed., Pa; Pr apa-; Kra -svastva, M

2 50 M, Ed.; Pa -laya, Pr svastalopa Krs

3 Conj., Ed., Pa yaloha, Pa volaha Ma nālohā. M2 bālohā, D1 pālobah (after this name. De shows that there is a considerable lacuna in D t): D2 pālehab; Krs pālaut a

4 So p: M lohalās ca ve; Krs lolaya. 5 Kru -dini: Ed. -dhiko. 6 So Ed., Pa; P1 -taryob; M mākṣa-, krs

8 So M. Ed. vicatkasi, Pr vih caha-i Pa vivanhrsi. Da vivahnāh

9 So M. Ed singavana, Pr ausimgavena, Krs traisingavani, 5 tr jetigavana 122 vilausimgtvanah, P2 traising r govanah Pa saugir lu, Ma saivalkāh, Ma saibalkān dhinasātamāh, Pi vāguris ca mahātapāh Dia vägurimätsve, Pz väguthinasottamäh, krs vä

1 So P2, S; P1 abhāradvakņu; Ed. bharadvans; M bhagtoans; Krs gives both abharads asu and bharadvasu.

2 M. Px -pramadir.

8 M2 here inserts dānakāva mahāvīrva nāgeyāh paramās tatha, ālambā vāyanas cāmpi (sic) ye cakrodādayo narāh

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1. Jätükarnyo 2. †vasisthas ca 3. pādapas ca tathaiva ca

All these are said to have a splendid three-vsi pravara, Jātūkarnya, and Vasistha, and Atri, O king. These rsis are said to have no intermarriage one with another.

These pre-eminent rsis, O king, founders of gotras1 in the family of Vasistha have been named by me, by the recital of whose names a man leaves all sin behind.

(Purisortama next quotes in full the legend of Vasistha and king Nimi, which follows on the Purana text, including the story of the birth of Vasistha from the sperm of both Mitra and Varuna. The account of the Parasaras follows.

Parāsara was the son of Sakti. Learn his line from me. . . .

Kāndūśavo

2. Vāhanavo 3. Taimavo

4. Bhaimatavanah 5. Gopālir esām pañcama

ete Gaurāh Parāśarāh

6. Prārohayo 7. hāhvatavāh

8. Pläksavah 9. kautujātayah

10. Hárvasvir esam paficamo Níla iñeváh Parásaráh

21. Krsnáunáh

22. kapiáreatháh 23. kārkeva-

24. †sthājapātayah 25. paficamah Pauskarasādih Krana iñevah Parasarah

1 MSS iffer M sivukarno.

2 So p. except Pa vasiatho pi: M vavaí caiva: possibly we should read baudhayas ca, with K. & L.

3 So M: Ed. illdavaá en: Pr vairapadas ca: Dı vajrapādah atyah; D2 vajrapādam 1-amta Krs siädavas ca: Pa daväluh sauktikah khagah (D gives these names-but Dr saumikah, D2 sauhikah-with the notice, iti kaścit),

1 Cf. the other lists: M 2 var. lect. kindûsayo; M2 kāndašavo; M1 kāndašapo; P2 -ašāvo; Ed. -arsapo; P1, Kry kāśayo.

2 So P2; Ed., M -po; P1, Krs omit. 3 So P2, P1 samamau, Ed sashvapo, M

jathmapo, Krs jauna only, 4 50 P2 P1 bhaumanavakab, Fd, M

bhaumatapanah, hirs mogantavana. In the sub-heading M2 notes that two manuscripts

6 Cf. the other lists; M2 var. lect. praroraya; M prapohaya; Ed., Pa, Krs pragehaya; Pa apohayā.

7 SoEd.; Krs -tapā; Pavā-; M, Pr vāhyamayāh. 8 Restored; Ed. pāryeyāh; P2 pārtheyāh; P1 dhyāyoyā; M khyāteyāh; Kṛs pāryāya. 9 So Ed., Pr., M; Krs -jantava; P2 kauru-

10 M ha-; Pa haryasvir; Ed. haryasva; Pa dvairyāvir; Krs haiyyamgavi.

21 Restored; Ed., P2, Krs, M kārsņāyanāh;

Pı kāsnāyanāh. 22 So Ed; P1, M1 -sukhāh; M2 -mukhāh, var.lect. - śravāh; P2 kāśvisevāh; Krs kāściseva. 23 So Ed., Pz: M kākeya; Pı kāpeya; Kṛş

kāvasthāna. 24 So M, P1; Ed. syānsyātayāh; P2 syānstavah; Krs vănuyāna,

25 Restored; MSS. puskarah pañcamas caisam.

Instead of nrpa gotra-kārāh, M has satatam dwjendrah.

GOTRA-PRAVARA-MAÑIARI

- 26. Avisthāvana-27. Värsnevah
- 28 Śvāmeyāś
- 29. tonkavas ca ve
- 30. Işikahasta pancama ete Svetäh Paraśarah
- 16. Pāthiká
- 17. Bådarıś carva 18 stambbanyāh
- 19. krodhanávanáh
- 20 ksaum at ir esām pañcama
- ete Syamah Parasarah
- Khalyāyanā
- 12 vārsnāvanās
- 13. tailevah
- 14. Bulvavūpavas
- 15. trantist esam pañcama ete Dhumrah Parasarah

All the Parasaras are said to have a three-rss pravara, Parasara, and Sakts, and Vasistha of great austerity. None of the Parāśaras have any intermarriage one with another 1

The Parāśaras, of might like the sun, leaders of families, have been told to you, O king, by the recital of whose names a man leaves all sin behind.

Purusottama comments:

The five ganas here given have no intermarriage because of sameness of gotra, This results from the fact that the name Vasistha occurs, either in actual fact or implicitly in all the pravaras. The Samkrtis, etc., avoid all the Vasisthas in marriage, as well as those mentioned in their own gana, as has already been stated in the Angirasa-chapter.

26 So Ed., P1; M1 -stā-; P2 āpistāyanā; 19 So M; P2 krauficakātayah; Ed. krauficakā-M 2 śrāvisthāyana; Krs omits nos. 26-30. 27 Restored; Ed., Mr villeys; Ma baleyah; 20 Ed., M ksaumir. Pa ksaumar, in vadhas

Pi välvavä: Pa hälveväh. 28 Restored; Pz, M sväysstäś; Pa sväysthäś; Kṛṣ omits nos. 11-15. Ed, svāvasvāś.

29 So P2; P1, M copayas (M -as) ca ye; Ed. causavas. 30 P 1 18I-: :2 1881+.

16 Ed. pāth-; Mz pātiko; Ma vātiko; P, Kra patikā.

17 Krs vähari. 18 So P2; P1, Ed. -tyāh; M stambā vai; Kry ekastamba.

bakāh; Pr ktsumcakicakā; Kra karve kandhaka ca ksaumit, Krs vattāksa.

11 So M: Pa -nl: Pr khalvani: Ed. khalva-

12 So M, Ed.; Pa visnāyanair; Pr vāspis-

13 So M, Ed.; Pr tauvicau: Pa năpâh. 14 Restored; Ed. khalu vūdhapah; M khalu yūthapāh; Pr khalu vūpavah; P2 shala pilpavah.

15 M tantir; Pr tăranir; Ed. Sharner, Pz. ctesim paficustnus tärsir.

TT0-T20]

VASISTHAS

The name Maitravaruna in the prayara of the Kundinas must be understood to denote two rsis, and not the well-known deities, because of the text: 'Not by and not by men, but by rsis only does he choose the arseva'. Moreover, Mitra and Varina are rsis only when together, not severally, because of the text. 'Hr does not choose four'. Also, the Matsya Purana says1 that while Mitra and Varuna were practising austerities in the Badari hermitage. Urvasi came there, and when they saw her, their sperm was spilt, and happened to be caught in a pitcher full of water. From this Vasistha was born; and from Vasistha. Kunding. Thus, Mitra and Varuna have a united rsi-hood and a united fatherbood.

1 In the legend above, before the Parasaras. Agastys is there also said to have been born at the same time and in the same manner.

¹ M 1 omits this paragraph.

CHAPTER VIII

THE AGASTIS

A. Raudhävana WE shall explain the Agastis:

1. Agastavo viáälädvä. skālāvanā 4. Aunadahanayah 7. Lävernir 8. Havvārbudo 9. Vairinavo

13. Mauñiakavah 14. pänduhrdä 15. Harigrīvayo

5. Kalmäsadandir 6. dhāvarnir

10. budbudodari 11. Śsivapathavah 12. Śālvātapā

16. Rauhisvä 17. Mausalava iti

These are Agastis. They have a three-yri pravara, 'Agastya, Dārdhaevuta. Aidhmavāha', etc.

The Sambhavāhas have a three-rsi pravara, 'Āgastva, Dārdhacyuta, Sambhavāha', etc.1

1 Pa sessivavo: B (a)gastva.

2 So A (Pr -islvu-); M, G, T bodhih salatyah'; Bu adheiālāh tāru. 3 So Ed., Pr., Be, U; R skhala-; Sk phala-; Pz skāvamiāvanā; M. G kālā-; T kāla-; Bu kila-: Caland suggests skandayana (for which

cf. gans kufljādi). 4 Ed. supadahayanah; Pr audahaya; Bu

aupadanayah: T aupanayah; rest, supadahanavab. 5 So B. P1; Ed., R kul-; P2 kulmāpastaņdi; Dr kulmāsah dandih; Da kušah dandih;

R kulmāsā dandayo; Sk kalmaşāh dandayo. 6 In B only (S dhavanih); possibly dittography of the following name.

7 So M. G. T: Ed. lävarnäh; P: läparnä; S. D. R. Sk lävanıh (-anayo); Pa lävini. 8 So G: M syāt budo; T sat prado; Bu lāsyāh ambudah; S lasyābudho; Be, U layyādavadhavo; Ed. läpyah bavadayo; Ps tmävavamdavo; P2 läpyädhavadsyo; R lävyä varadayo; Sk lavys varandayo; D lavysh varandih; the other lists give Arbuda as a separate name;

and vairandeya occurs in W. 9 G bairi-; rest vaira- (except Dr vairandih); Ed., P. Sk -sa-, Bu mautmacf. K. & L.

Yaıñavāhas, durbhavāhānām, etc.

10. So M. G. T budbudoradarayah, Bu budbodarayah, Pr vudhodayah, Pz vudhodaravo D budbodarib, Sk mudo-, R vudo-, Ed

11 So B. Pr. Pa naiva-, Be, U naika , Ed. D. S. R saiva-; Sk saivathavah unt

12 So A (Ed. śaiśālvātapāb, Dz sālvāsanah, R śślyātā supā); B śślavatā; S karmyatān 13 So M. Bu; G. S manua, I.d maura T maia-; D. R maufipkavah (-kih., Pz. Be, U maufijanakayah; Pr maufijikara; Sk maun-

14 So B (T' -hradah, Bu panthah hrdah Be, U pandohrta; P2 pandohrta; Ed. pithohrtah, Pr. R. Dr pathodgata, Dz pirthe igatah, Sk pāyohatāh, 5 kāndahṛtā bet ire 'his name. S inserts pathikarvah pracarvah brows-

15 So M, G, T, R -grivi, rest -griva h) 16 So M, G, R (and Be, Ut), Ed., S rohista. Pr rauhinya, Pa, Da, Sk rohinya Ba rauhikvāh, Di rauhih; T rauhi

17 So Be, U. M. G. D. R. of gana gargadi.

1 Caland is doubtless right in considering the Sambhavahas to have arisen merely from dittography of the Somavahas, since their inclusion brings the total of pravaras to fifty instead of the forty-nine mentioned in Baudhäyana's verse, below, p. 203. They appear in B Ed R. Sk and D, and therefore the interpolation would seem to be an old one. R also adds after the

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The Somavahas have a three-rsi pravara, 'Agastya, Dardhacyuta, Saumavaha', etc

The Yajñavāhas have a three-rsi pravara, 'Agastya, Dardhacyuta, Yājñavaha', etc.

B. Apastamba

The Agastis have a one-rsi pravara, 'Agastya' for the Hotr, 'like Agasti' for the Adhvaryu. But some give a three-ysi pravara, 'Agastya, Dardhacyuta, Aidhmavāha', etc.

C. Kātyāyana and Laugāksi

Sauribhäga-

10. Govvädbi-

11. Saivapatha-

Next we shall explain the Agastyas:

1. olcülaks-1. aths_Upskula-2 Sukalāna-2. upakülaka-3. Kārmi-Lāmakāyani-4. Dhārini-Salemkāvani-Maufijaki-4. Dhărini-6. Vairini-6. Vairini-Kalmasadandinivairinānām

7. Kalmäsadandir †anaitarāvanānām

nurāvanānām **6aubhamyinā** 9? śo(la)pyāmana-10. Govvādhilā-10. Govyādhilā áilädya-

áilāhvamenulamänvamråndähatānām 11. Saivapatha-

11. Saivapatha-

Mān.

1. kukūla-

2. upaks-

valaka

4. Dharini-

6. dhaurani-

saudanvä

anukrtva-

7. Kalmäsadandir

†apautarau-

liimvakävana-

ášlemkävens-

1 So Id. Pt. Dt. Pz (a)ths kala; Dz upskalah, S upamkula.

2 Da sukalpah; S sukalopa. 3 So Ed., Pa, S; Pı kāriņa; Dı kārt; Da Lurpura.

4 So Ed., P; D vitrinih. 5 ? Cf. Baudh, no. 13 ? S maufijiku; Ed. moksati; P1, D2 kssumeti; D1 kssumitih;

Pa śaumiti. 6 So Ed., S, P; Dı nirvairinah; Da naipairinib.

7 Cf. Baudh, no. 5; Ed. -dăru; Pı kalpāşa-; Pa kalmasıtandı tıdamdı. 8 So P2; P1 navai-; Ed. tāpāyanās; perhaps

we should read vairandmam, cf. W, and D1 under Baudh, no. 9.

9 So Ed., P. Da; Da saura-. 10 So Dr; cf. Man., W; Ed., P govyava; D2 gocyādib.

11 Cf. Baudh, no. 11, Man.; Ed. haimabhavaha-; Pr haibhavaha-; Pr, Dr haimavaha.

##Jamkhvani 4 dhărini. 7 kalmäsatantur. 11 ánilavatha-

Mān.

4 dhārani. 7 kalväsatumdar.

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These have no intermarriage. They have a three-rsi pravara, 'Agastya, Dārdhacvuta, Aidhmavaha', etc.

Anidaya iti

Prayara sa in K. & I.

1. Agastavah 1. Agastvah 2. Karambhayah 2. Karambhayah 3. Kurunādvah 3. kanāthāh 4. Ksuźalvih 5. Sumedhaso 5. aurodhean 6. Mayobhuyo

7. vogandhrävanäh

8. Pulastvah

9. Pulahāh

12 P2 mudănă(m).

Gåndhäråvanäh

8. Paulastavah

9. Pulshah

13 So Ed., P2 medinimacyaphām; P1 edinipañcakă, Dı medinîpañcakah, Da medanîmpacakah; S mehinyanispañcapa

14 So Pa, Ed.; Pr dādatānām; D devatah; S ründävätünäm. 15 So P (P : -dyll); Ed. agadadya; Da agadah;

D : sgavah; S sgadadhya, 16 So Pr (but without anusvars); Pa. Ed. -ănăm; Dı -ah

17 So P2; Ed sau-; D2 saiśirah; P1 śairisya; Dı saırısah. S saurinya. 18 So P1; Ed. vattamayo; P2 vattamo;

S vattayo, Dr vittapah; Dz vintapah. 19 So Ed., P2, S, P1 ravattūnām; D1 ava-

tānsh; Dz syamtāna,

1 Sk agastyayah. 2 P2 -bhah

3 So Pt, Dt, Dz -nādayah; Ed., Pz kūnādāh S kunādhāh

Miln. omits.

4 So P, R, Sk; Dr kausalvah, Dz kausilvah Ed. kausālvāh,

5 ? So Sk; Pr. D khagevaso, Ed. khamevaso, S svamedhaso; P2 scamevaso. 6 Sk somayo

7 So Ed , P2, rest, gandhå-, 8 So Ed., Sk; P pulastvavah, R pulastya-

māyah, Dr pulastih; D2 punahasti

Man. 12 arburdānām.

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10. Kratur Mahendra

Mayobbuya 1 str Prayara as in K & L.

These have no intermarriage. They have a three-rsi pravara, 'Agastya, Mahendra, Mayobhuya', etc.

The Paurnamasa-Paranas2 have no intermarriage. They have a three-rsi prayara, 'Agastya, Paurnamasa, Parana', etc.

The following additional families have nothing corresponding in the other Sutras. and for the most part the text is beyond repair.

> Man namdivimalıdhimali-

> > nināvaksisávaki ity etesám, etc.

MHa

agastva pināvaksi šāvaketi hotā, etc."

prácinapravanáh⁴ prácinapravará väkävevä kapeyah akraakraśukrašakraáuddhasafulcebarnas-

vāsacăsabhāsabhāsa. Hannayarci-Haimavarci³ Himodakā itv etesām, etc. Himodakāh itv etesām, etc.

Āgastya haima va rei himoda ke ti hotā, Agastya haimavarca himodaketi hotă, etc. etc. alcriakri-

calcricakriarciarci-Carci-Carcihimodekihimodaki-

vārīnakā ity etesām, etc. pārmakā itv etesām, etc. agastya paināka pārinaketi hotā pārīnavat, āgastya pināyaka pāriņaketi hotā pārīņaetc. kaynt, etc.

1 MS. -bhapa (and similarly in the prayara).

2 Ed paurana, and in the pravara, paurana, paranavat, Pi pārnā; Pz pārāvanā; but both PI, Pz have parana in the prayara.

3 Given in the via before the Idhmavahas They are repeated below.

4 Except for the family beginning Akra- cakra-, all the remainder of the Man, account of the Agastis is misplaced in the middle of the concluding section, between the phrases dvyāmuşyāyanā bhavanti and vathaitac chaunga-saistrinam.

5 Ms. hauhhar area

GOTRA-PRAVARA-MAÑIARI

Man. namdi-

nandi... vimalimvimilicilimilicilivilevam mimitlei

mimītuki... pinā (va)ku... pinävaki-

sayakā ity etesām, etc. savaketi hota savakavat, etc. (sic lacuna) agastya paināka sāvaketi hotā, etc

> akraalrea. áskres. ánkrasakramhadulerocāssiätve hhāss-

haimacarcihaimandakity (sic) homodakā (ric) itv

etesām, etc., āgastya mādhyaya pauriņeti hota püranavan madhyamavad ag, i a

w

etesam, etc., agastya mahendra mayobhuveti hotā, etc.1

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madhyama-pūranās tesām tryārseyah, etc agastya mādhyama pūriņeti hotā, etc.

D. Asvalāyana

Of the Agastis, 'Agastya, Dārdhacyuta, Aidhmavaha'; or else the last name is Somavāha, 'Āgastya, Dārdhacyuta, Saumavāha',

E. Matsva Purāna

The fish said: Next I shall tell the Brahmans born in the family of Agastya

1. Agastavah 5. Sumedhaso 8. Paulastyāh 2. Karambhayah 6. Mayobhuvas

9. Paulahās caiva 4. Kauśalyah 7. tathā Gandhārakāyanāh 10. Kratu-vamša-bhavās tathā 3. karatas torba

All these are said to have a splendid three-rgi pravara, Agastya, and Mahendra, and Mayobhuva the rgi. These rgis are said to have no intermarriage one with another

1 M agastyaś ca.

2 M karambhas ca.

4 So M; P2 -ah; Ed. -éslyah; Kps koéslya; Pı kauśalyātho.

3 So P2, Mr; Ed. -tils; M2 éskatās; S karayas; P1, Krs omits nos. 3, 5, 6

7 So Ed., M; Pr gandha-; Pz gandharakaranah, krs gandharayana

9 P2 naumab#4 10 So Ed., M; Pa kratur vaminstavas : Pr krartum vaméastavās t; Krs catu(*)

Given in Man, immediately after the Idhmavähas, The pravara here belongs to the missing Agastis.

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'The Paurnamasas and Paranas are said to have a three-rsi pravara, "Agastya, and Paurnamasa, and Parana" of great austerity. The Paurnamasas and Paranas are not intermarriageable.

'Thus the line of descent of the rais has been told to you, down to the last man. 'I shall now answer any questions your Honour may care to put.'

Manu said: 'Tell me how Pulaha Pulastya, and great-souled Kratu belong to the family of Agastva."

The fish said: 'That best of rsis Kratu, being without offspring in this Manuneriod, took Idhmavaha to be his son, the virtue-knowing son of Agastya, Hence the Kratus are Agastyas. Pulaha had three sons, whose birth I shall duly relate to you later on. Pulaha, when he saw his children, was displeased, and chose to be his son Drdhacvuta2 the son of Agastya. Thus the Paulahas are said to be Agastyas. The wise Pulastya, seeing that his sons had been born Ruksases, chose to be his son the son of Agastya. Thus the Paulastyas are said to be Agastyas.3

'O king, these prayaras of Brahmans have been told to you, of great power, founders of families, by the recital of whose names a man leaves all sin behind."

Purusottama comments:

None of the gotra-ganas of the Agastis here cited have intermarriage one with another, because of the identity of gotra which results from the fact that Agastya is the eighth who is added to the seven rsis, and also because two out of three rsis in the pravaras coincide.

After having given the rule of no intermarriage within the eight groups of the descendants of the founders of gotras, Jamadagni, Gautama, Bharadvaja, Visyamitra, Atri, Kasyapa, Vasistha, and Agasti, because of identity of gotra, Kapardisvamin, the commentator on Apastamba's Sūtra, goes on to say: 'Here the Bhrgus and Angirases make a "separate" marriage, but not if the majority of rst-names should be identical', but instead of attributing this to Baudhavana, he says 'this is the view of all the Sütra writers. Garga, however, permits the Vasisthas, Kasvapas and Visvamitras also to follow the Bhrgus and Angirases in this matter of "separate" marriage.4 Similarly also in the pravara-chapter of the Kathas.5 But the rest disapprove of this.' Therefore, there is no marriage within the major gotra (baksa) in the case of these three, since where the view of two authorities is opposed to many, the opinion of the majority is to be followed. This may be seen from the maxim: 'Where conflicting duties meet

NB5

1 M2 inserts: sarotratoūd ime sarve parasparam ananvavāh.

I.e. marriage between the various gapas of the major gotra. See above, p. 66 ff.

Viz. the Laugiksi? There is, however, nothing of this in that text as quoted by Purusottama.

¹ Ed. pastrana. * M drdhäsyans tu (1).

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together (in the same extended sacrifice), the duty proper to the majority tof days in the rite) is to be applicable to all. 1 But even on the view of those who allow this 'separate' marriage for all five major gotras, marriage within the Vasiatha-gotra must still be with persons of different pravara; and within the Nichruvas, [Asitas], Rebhas, and Laugskags who are Vasisthas by, day and Kasyapas by night, nor on the other hand between the Devalas, Asitas, and Sangklas. Nor do the Ajas have any marriage within the Viśwāmitra-gotra All this is a matter for investigation by scholars.

1 Pürva-mimimai, 12, 2, 22,

2 Ed, laksmana.

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CHAPTER TY

KSATRIYAS AND VAISYAS

I SHALL now tell in order the rules of pravara and non-marriage in the case of Ksatriyas and Vaisyas, and their dependance on the pravara of their purohitas, since they stand (as it were) in the relationship of children to their purohitas.

A. Baudhāvana

Kṣatriyas have a three-ṛṭi (pravara), 'Māṇava, Aida,¹ Paurūravasa' for the Hotr, 'like Purūravas, Iḍa, Manu', for the Auhvaryu. Vaušyas have a three-ṛṭi pravara, 'Bhàlandana,² 'Vātsapra, Māṇkila' ³ for the Hotr, 'like Mankila, Vatsapri,⁴ Bhalandana' for the Adhvaryu.

B. Apastamba

Next, of Kṣatriyas. If they recite their own, they have the one prayara, 'Manava, Aida, Paurifravasa', etc. Those who do not have hymn-composers should make the recitation with their purohita's prayara; those who have hymn-composers should do without their purohita's prayara. (But the correct view is that these also) should use their purohita's prayara, because of the logical argument Vaisyas have a one-fu prayara, 'Vātsapra' for the Hotr, 'like Vatsapra' for the Adyarvu.

C. Kātvāvana and Laupāksi

[Kings have their purohita's pravara; with this too the pravara of Vaisyas is explained. If he should recite with rsi-names he should say: 'Māṇava, Aiļa, Paurūravasa.' | 5

D. Aśvalāyana

Kings have their purohita's pravara; if they should make the pravararecitation with 1515, 'Mānava, Aiļa, Paurūravasa'.

Purușottama comments:

'With rsis' (sārṣam)6 means 'with rsi-names' (sahārṣeyam).

- 1 B vila, ilāvat; A vila, ilāvat (Ed. ilavat).
- ² B phål-, ⁸ Ed. mänkila, mankilavat.
- So Ed.; Be, U, Caland vatsapravat; B vatsapramadavat (and vātsapramada).
- This paragraph is cited here out of place (and somewhat inaccurately) by Purujottama, simply for convenience of reference. Its correct place in the Stars text is after the discussion of the doys@mary@mane, etc., see below, p. 212. Man. and W also give it only in the latter place. The words in this in Fd here are an error for stratum, "according to his rank or origin (truth).

So Ed.; the better reading is sarstam.

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(Here follows Purusottama's comment on the Apastamba rule):

Here, there are two kinds of Kşatriyas: some have hymn-composers, and some do not. Those who have should recite their own (prayara), those who do not, the prayara of their purchita; having laid down these two prima facie views he gives as the correct view (siddhanta) that all Ksatriyas should recite only the prayara of their purchitas-'because of the logical argument'. Now what logical argument is meant? First, all Ksatrivas have purohitas, and without them they have no admittance to sacrificial rites, as is seen from the etymological of purchita, 'being placed in front of him, he leads him in all matters':1 and on the view that all Kşatriyas should recite their own prayara, the result would be that there could be no intermarriage among them, since they would all have the same prayara.

This reasoning is applicable in the case of Vaisyas also, since they, too, have a purchita, who is their judge and must be a performer of the Darvilsona. and since the view that they should recite their own prayara would result in there being no intermarriage among them, since they would all be of the same prayara. Since the word 'king' denotes specifically an anointed king, some think that even Brahmans who have attained kingship should make the prayararecitation with the prayara of their purchita, since they also invariably have a purchita. On this view, there is in addition no intermarriage with those who are of the same gotra as the purchita.

2 Cf. VIIaDhS 10, 40.

CHAPTER X

I. Ignorance as to pravara

I SHALL now tell how those Brahmans who are ignorant of their own gotra and pravara are to take the pravara and marriage restrictions of their own teacher (since they stand as sons to their teacher). As there is doubt on this point, the all-wise Apastamba and the rest resolve the doubt by saving:

'Now a man whose family connections are not known should proclaim himself the descendant of his teacher,1 and he recites his teacher's prayara,'

Here, 'family connections' means gotra or pravara: the man who does not know this accurately is 'one whose family connections are not known', e.g. Satyakama, etc. Thus, Satyakama Jabala, having requested the teacher Gautama tor admission as a pupil, and having been received into Gautama's protection. was asked by the latter: 'Of what gotra are you, friend?' And he replied: 'Sir, I do not know to what gotra I belong.'3 A man, therefore, who in this fashion is ignorant of his family connections should proclaim himself the descendant of his teacher, i.e. he should proclaim his teacher's gotra, or his pravara, in due order.4 'He recites his teacher's prayara'—this means the same thing.

But it is objected: 'Is this not prohibited by scriptural passages such as "if a man recites the arseya of another, that rsi takes the sacrifice and the enjoyment"?'s No: since the sonship of a pupil is best, surpassing even a son of one's own body. As Apastamba says: 'Thus the teacher piles up precepts of virtue for him, he never harms him, for from knowledge he begets him. That is the best birth; father and mother beget merely the body.' And Baudhayana says: 'Those whom he begets, those whom he initiates, those whom he teaches, those for whom he sacrifices -all those become his sons.' And since this is so, pupils do not marry within the gotras of their teachers, because of having the same gotra and pravara.

2. Sacrificial matters

Baudhāvana savs:

'We shall explain the Naraśamsa(-rule): Ātreyas, Vadhryaśvas, Vādhūlas, Vasisthas, Kanvas, Sunakas, Samkrtis, Yaskas, and Rajanyas and Vaisyas all

a sam is explained by sampak.

¹ Ed.: pura enam hitam eva sarvam nayasīti; read hita epa,

¹ äcäryämuyyäyaņam anuprabravita,

Chand, Up. 4, 4, 3-4,

ann- is explained by anaparovas.

⁴ Apest., above, p. 71. ^a Ed. omits this name, and in a footnote gives: kanva-tambrti-yaska-hasakārājanya; in place of sambeti-yaska-, Be, U read isandaska,

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are said to be Nārāsamsas. Tanūnapāt belongs to the other gotras. Kṣatriyas and Vaisyas have their purohita's prayara—thus it is known.'

Anastamba and the rest say:1

'The Narasamsa is the second fore-offering in the case of the Vasisthas and the Sunakas; the Tanūnapāt in the case of the other gotras.'

So also: 'A Vasiṣṭha is Brahmā-priest at the Jyotiṣtoma [or anyone else ']So also: 'He gives gold to the Ātreya first, or second or third.' So also: 'He
should not give a sacrificial fee in fear to Kaṇvas and Kaṣ̄ṣṇas.' So also: 'When
a man is performing the thirty-six years' rite of the Śākṛyas, the (preparation of
the sacrificial cake and the office of Adhvaryu at the ceremony may be performed
by him, but the position of householder (i.e. master of the rite) may be held by
an Agastya alone.'3

3. References in the Law-books

Apastamba says: 'One should not give one's daughter to a man of the same gotra.' Gautama says: 'Marriage is with persons of different pravaras.' Nathercourse with (the wife of) a friend, a uterine sister, a woman of the same gotra, a daughter-in-law, or a cow, are all equal to violating one's teacher's wife.' Baudhāyana says: 'He who goes to a woman of the same gotra must perform the Cândrāyana-penance.' Yama says: 'The offspring of a cultivate ascetic who has intercourse with a woman, he who is begotten by a Sūdra on a Brahman woman, and the son of a man who has married a woman of the same gotra—these three are held to be Caṇḍālas.' Yājāavalkya says: 'One should marry a woman who is free from disease, who has brothers, and who is not born in the same #apa-gotra.'

And since there could be no end of quoting the pronouncements of the ritual and legal literature on the subjects of gotra and pravara, we shall content ourselves with having quoted just so much as a sample merely, for fear of producing too heavy a book. This much, however, will make it clear that the meaning of the Teachers is that the obtaining of the fruit and the avoidance of untoward consequences from the performance of all sacrificial acts can be successful only inasmuch as they are based on knowledge of the facts of gotra and pravara.

4. Marriage within the mother's gotra

The question arises: is it the mother's gotra, or the father's, or both, that one must avoid in marriage? On this point, Manu has made a statement -Manu

the all-wise, whose words have authority equal to Scripture (for the Scriptures themselves have said that the word of Manu is medicine). Manu says;2

'The wife who is praised of the twice-born, in the matter of wifely duties and intercourse, is one who is not a sapinda of the mother's, and (neither a sapinda nor) a sagotra of the father's.'

Here, since on the mother's side marriage is prohibited with sapindas only, we may understand that marriage is permitted within the mother's gotra. Moreover, if marriage within the mother's gotra were not permitted, he would have said axagotrā in both places in the line. This he does not say, and therefore marriage can take place within the mother's gotra. This is the one view,

Other authors of Law-books have put forward the other view:

'He who marries his mother's brother's daughter, or a woman of his mother's gotra, or one of the same pravara as himself, should leave her, and perform the Cāndrāyaṇa-penance.'

This verse from another Law-book3 is quoted and explained by the commentators on the Law-books. Some explain it as referring to the sons of a daughter appointed by her father as a son for descent purposes (putrikāputra); in such a case, there can be no marriage on either side of the family, since the son belongs to both gotras. This, however, is not an intelligent interpretation, since in the case of a putrikaputra marriage is already sufficiently limited by the rule 'not a sagotra of the father's', and therefore to prescribe specifically 'both paternal gotras' would be superfluous.4 The objection is raised, that in the verse quoted, the prohibition of marriage with the mother's brother's daughter is equally superfluous, since marriage is already barred in that case by the simple prohibition of marriage within the mother's gotra. The answer is: the specific mention of the mother's brother is intended to show that such a marriage is a more serious sin than marriage within the mother's gotra generally, because of the excessive closeness of the relationship, and therefore the fault of redundancy does not arise. Moreover, as we shall see below, ' a gotra is the descendants of the seven rsis and Agastva'. These descendants must be reckoned both on the mother's and the father's sides, since both equally stand in the parental relationship. Hence the mother's gotra must also be included in the connotation of 'one's own gotra', and thus the correct view is that marriage is prohibited on both sides of the family. It is then objected, that if a son really belongs to both gotras, should he not then take the names of his pravara from both sides, in the same way as he does the prohibition of marriage, and as

¹ This does not occur at this point in the pravara-chapter, but is ApSS 21, 2, 4-5 and 24, 1 18 17 he bracketed words seem to be an unintelligent scholum (yo od kaścil). This, and most of the following quotations, have already been siven above, no, 60-62; see therefor reference.

⁹ I have been unable to trace this or the preceding quotation. For this sattra, cf. 555 (1) 28 6 and ASS 12, 5; 76. Ed here reads saktra, P2 saktra, for which saktrandm is a necessary emendation. Ed. also gives -adhnoaryang for -adhnoaryang and party and party of the party

¹ TS 2, 2, 10, 2,

^{*} Mānava Dharma Sāstra 3. 5.

⁹ It is noteworthy that Purupottama apparently does not know the provenance of the quotation. The usual attribution to Satatapa by the writers of later legal digests would seem to be highly specularitie.

⁴ The argument is that in the case of a purhalpura the mother stands in the legal position of the father, for purposes of descent, funeral oblistions, etc.; and therefore the simple regulation barring marriage within the father's gotn is by isself wide enough to cover both the gotra of the actual father, and that of the mother as being the legal father.

in fact the deyāmuṣyāyaṇa families do? To this we reply: all the pravara-teaches cite in this connection, among all the gotras, only the gotras of the Sunga-Sassins, etc., as deyāmuṣyāyaṇa, and prescribe for them alone pravara-names from both gotras, not for the others. For the others they give simply the pravara of the father's gotra. Hence, we are to understand that although a man belongs to two gotras, in the sense that he shares his mother's gotra as well, the pravaras have reference to the father's gotra only. Further, if the question of marriage within the mother's gotra is regarded as unsettled, since the Manu-mirt and the other mirt have equal authority, one should nevertheless arout at, since (if the other smirts should actually be correct) the sin and the explation are heavy. And scholars of legal precepts (nvāya) say that one should avoid even a sin whose sintulness depends only on the view of one party in an argument. I They say:

'Even if other people should be doubtful, men ought to forsake that which is not right.'

But it is objected, do not certain learned men act in this fashion? It is true, they do act thus, they even contract marriage with the daughter of their mother's brother, according to their own reading and interpretation of the two santis. But after all, if we read the precept of the all-wise Manu, which indicates that marriage within the mother's gotta may be permissible, and also see such a marriage directly prohibited in another smyti, and (in face of such evidence) are still in doubt because of mere customary usage—since this is the origin of delusion—how shall we ever dispel our doubt? Therefore in marriage the mother's gotta should be avoided equally with the father's.

CHAPTER YI

THE MANAVA-PRAVARA

A. Baudhāvana

OR 'Like Manu' for all the gotras. 'For the people are human (mānavyo hi prajāh)'—thus it is known.

B. Apastamba

Now, the Tandins conduct their worship with a one-rii pravara, common to all the varnas, 'Manava' for the Hotr, 'like Manu' for the Adhvaryu. 'For the people are human'—so says a Brāhmaṇa, so says a Brāhmaṇa.

Purusottama comments:

Since a Brahmana passage of the *Taittiriyas* explicitly reads: 'for the people are human.' By the word 'people' is meant those of the three higher varnas who have birth, fitness (to sacrifice), wealth, and who are not excluded by the Law-books. The repetition is in order to show the end of the adhyāya, or else as an auspicious mark.

C. Kātyāyana and Laugāksi

But some say: In every case he chooses a one-rif pravara, 'Mānava', 'like Manu', for all the rarpar. For what reason' Because the people are human But thus is not legitimate not by gods, not by men does he choose the direct house the rife only. But this rule is applicable to people other than Brahmans and Ksatriyas.'

Purusottama comments:

This sutra has already been explained in the first chapter, dealing with general rules. So, too, in his chapter on the New- and Full-Moon Sacrifices, after giving the different pravarsa according to varna, and faults as to pravara, Apastamba says: 'Or else he does not choose an arseya; (in which case) he should say simply "like Mann"!

Now here, in the section dealing with the Manava-pravara, the meaning of the Sütra-authors appears difficult to understand, because of internal contradictions as well as inconsistency with each other. How so? Baudhayana gives this pravara as being common to all the varnas, and does not limit it as belonging to Vaisyas only; while Kātyayana, etc., condemn its use by all the varnas in

¹ Thus, even if the 'other myti' is wrong, the 'safety first' attitude is to obey the stricter rule.

¹ This is transferred from the Paribhasa-chapter, and does not of course belong to this part of the Surra cert.

a ApSS 2. 16. 12. Rudradatta's commentary makes this stitra apply to Rajanyas only.

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common, and give it as applying to Vaisyas only. Apastamba, again, after prescribing the separate pravaras in dealing with the New- and Full-Moon Sacrifices, gives it at the end as common to all the varnas, and does not prohibit its use. Because of this inconsistency, learned men are confused, and hence was difficult to ascertain the intention of the Sūtra-authors Moreover, if the use of a prayara common to all the varnas were conceded, the result would be utter destruction, entailed by the mixing of the varnas which the possession of one common pravara (and hence the prohibition of intermarriage) would bring about.1 This argument is refuted by those who know the meaning of the Sutra authors thus: Apastamba's dictum2 is not intended to prohibit the pravaras of the several varnas. What then is its intention? To praise the pravara common to all the varnas, which he is about to mention. How? The prayaras according to varna are hard to know, and can only be acquired by much effort, and therefore they are not to be used, but this that he is about to mention can be learnt more easily, and is therefore to be employed—thus it is praised. If it is further asked how it is understood that this is the meaning, we reply that otherwise the result would be that the composition of the pravara-chapter would not have been undertaken; and it has been undertaken,

Again, the chief significance of Katyāyana's prohibition of the one-rgi pravara ('Mānava') does not lie in the prohibition itself. Where then does it lie? In prescribing this pravara 'common to all the varpas' for Vaiśyas, by excluding the two higher varnas, as is seen by the rest of the sentence, 'but this rule is applicable to people other than Brahmans and Kṣatryas'. Moreover, as has been said, in the case of this common pravara, the question of marriage and so forth is not relevant, since there is no sameness of gotra involved. On this point we would say further that the prohibition of marriage with people of the same pravara is to be explained in the case of this Vaiśya-pravara as a partial releaxation of the rule, since the Vaiśyas do not need to avoid this common pravara in marriage.

This one-751 prayara 'Manava', then, is prescribed for Vaisyas only.

CHAPTER XII

Baudhāyana says:

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He who goes to a woman of his own gotra should perform the Cāndrāyaṇa; and when he has fulfilled the vow, he should not forsake (her if she is) a Brahman woman (but should live with her), as if she were a mother or a sister; the offspring is not defiled, and is a Kāsiyapa—thus is it known.

Now, in the case of coincidence (of a pravara-m), a man should avoid marriage with those (families) mentioned in the same section (of the pravara-list as his own) ¹ The authority of Baudhāyana is to be followed: for the people are human ²—thus is it known.

Of the gotras, there are thousands, millions, and tens of millions; but their pravaras are forty-nine, as the rgi-names in them show.

Visvamıtra, Jamadagnı, Bharadvaja and Gautama, Atrı, Vasistha, Kasyapa—these are the Seven Rois:

A gotra is made up of the descendants of the Seven Reis, with Agastya as the eighth.

He who knows his own pravara and those of others does not lose the right to perform sacrifices.

The Veda is the Mantras and the Brahmanas, it is said. Therefore the twice-born should make a great effort to know the pravaras.

Funeral rites, marriage, priests, hymns of praise, and the origin of gotras all stand firmly grounded in the 'Great-Pravara (-chapter)'.

He who constantly repeats the pravara-chapter every fortnight is magnified in the world of Brahma.

Purusottama comments:

A At woman of his own gotra. One of his own pravara also is to be understood, since both are equally prohibited. The Cândrâyana-penance is meant, because of its virtue as a means of purification. He should not forsake a Brahman woman. This prohibits the desertion which would (otherwise) be fitting as the result of being defiled by such a sin. 'Like a mother or a sister'—this is meant to show that the sin of sleeping together and of intercourse, and the consequent penances, are the same as in the case of approaching sexually a mother or a sister.

¹ 'All' the varpas, characteristically, mean throughout the three higher varpas, Brahmans Ksattivas, and Vasiyas. If there is no possibility of intermarriage anywhere among those thee the only resource is marriage with Soldras, etc., and hence a "mixing of the varuas' (tramscaphara).

I.e. 'he does not choose an drasya'.

Read: -pakse 'samānayotratvād.

¹ Reading with Ed. atha samipāte vivāham tad-adhyāyair varjayet. Caland, a.s. vivāhas tadadhyāyam varjayed.

² The point of this is not at all clear

^{3 &#}x27;The logic of the word 'therefore' is not apparent,

The word 'pusksla' in this sense is otherwise reported only from the lexicographers.

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'The offspring is not defiled'. I.e. in the case where the child was conceived in ignorance (of the identity of gotra), since we have the meti-rule which designates as a Candala a child born from such a union knowingly entered into 'The offspring of a celibate ascetic... etc., and the son of a sagotra-marriage are said to be Candalas.' And is a Kaiyapa thus is it known. This means, the child which is born from a sagotra-marriage, even though of another gotra, becomes a Kaiyapa by gotra; thus it is heard in another idible of the Vedas.

On this scriptural authority, we are to understand that the offspring of a man belonging to one gotra becomes (in this case) a member of another gotra. In the case of coincidence.... Thus is it known. Since the bare fact that marriage is prevented by identity of pravara equally with identity of gotra has already been given, and the same thing need not be said again, the meaning he intends to convey by this sutra is: since the gotra-ganas and pravaras are given section by section in the forty-nine sutra-sections, beginning with the Vatsas and ending with the Yajñavahas, a man who is distinguished as belonging to any one of the gotras of all the gotra-ganas of which there is coincidence, i.e. being read together, in one and the same section, must avoid marriage with those in the same section—i.e. whose names are read in the same section; because of identity of pravara. The view of Baudhāyana. Here he refers back to what he has said earlier:2 'The Bhrgus and Angirases make a separate marriage, but not it the majority of pravara-names should be the same - this is the view of Baudhayana The prohibition of marriage in the case of the Kevala Bhrgus and Angurases, being as they are outside the descendants of the seven rgs, rests upon identity of pravara, since in their case the prohibition as to gotra merely would be pointless The word 'Baudhāyana' is the purpose of the sentence; the view of Baudhāyana is to be taken as authoritative by all human beings. Why should this bebecause Baudhayana is equal to Manu, and Manu's view must be accepted by all human beings (mānavībhih prajābhih). Why? He adds the reason for the people are human (manaryah)-thus is it known.' That is, it is heard in the Taithriya Scriptures, in the Fire-piling Chapter. 3 "Be propitious for offspring" he says, he thus soothes him for offspring. "For human (offspring)" he says for the people (or offspring) are human "Do not dry up sky and earth, nor the middle air, nor trees", he says: he thus soothes him for these worlds.'

Of the gotras, there are thousands, etc. Here he gives the number of the gotras, on order to show the difficulty of knowing them, being as they are like the stars or the dust of the earth. Of what sort then is this number? thousands. Because of the plural, we understand three or more thousands: more than this we do not know. Similarly with millions (prayuta) and terms of millions (arbubda) we understand three or more. Ten thousands make an ayuta, ten ayutas a niyuta, ten

¹ Above, p. 66.

3 TS 5. 1. 5. 6.

myutas a prayuta, ten prayutas an arbudas. There being then (at least) three thousands, prayutas and arbudas of gotras (sance the plural is employed), there turn out to be three holis (thury million) of gotras, if the three plurals employed amount to three of each. If more than three, then we do not know how many holis of gotras there are. The meaning is: when there are so many gotras, how is t possible to distinguish between them? (The answer, given by Purusottama in three and a half verses, is that there are only forty-nine pravaras; Katyayana, etc., it is true, give more; but the Teacher's word is equal in authority to the Vedas.)

We should mention here that all the pravara-teachers, after giving in order the names within each gana, add the word iti, e.g. ity ete vatsah, ity ete arstisenah, ity etesum arivahah. 'These are Vatsas; these are Arstisenas; these have no intermarriage.' In these cases, since the word iti is a synonym of ittham, 'thus', and is an additional word, the meaning must be taken to be: "These, and so forth are Vatsas, these, and so forth, are Arstisenas; these, and so forth, have no intermarriage' otherwise the word iti would be superfluous. Baudhayana, in the Bharadvaja-gana, after listing several separate gotras, fills out the number mentioned in his own verse by saying 'and the others whose names end in -stamba and -stambha'. Similarly, Apastamba, in the same Bharadvaja-gana, after listing several gotras, and giving their pravara, fills out the number by adding: 'This prayara belongs to all whose names end in -stamba.' Similarly, Katvayana shows that some gotras have not been specifically mentioned, by saving 'and the others whose names end in that word'. Therefore, the Teacher, seeing that among the gotra-ganas already given, there are gotras to the number of three kotis as given in his verse here, has shown the number of the gotras in the words: 'Of the gotras, there are thousands, etc.', with the intention of showing the difficulty of knowing them. Forty-nine (pravaras) only. This is to be explained with reference to his own text. As the rsi-names show. This gives the reason in both cases. In the first case, it means the rsis not previously mentioned, to such and such a number, seen in hymns, explanations, legends, . Puranas, etc. In the second case, it means the pravaras are so many, as the Teacher has already shown. Thus it is well said, 'Of the gotras there are thousands, etc.1.

I 'is amitra, Jamadagni, etc. With this he defines what is meant by gotra, since identity of gotra cannot be established if the nature of gotra is not known. The descendants of the seven psis. Here the word 'descendants' means descendants in general. Thus: whoever is a descendant, i.e. in the direct line of descent, in branches and subsidiary branches of the family, from any one of the seven risi and Agastya, and who also is himself a rpi, is a gotra of that rpi. For example, the gotras of Viśwāmitra are his descendants, Devarāta, etc., down to Kata.

² Purusottama's explanation differs in detail from the translation given above, but the resultant meaning is the same.

arbuda is usually said to mean a hundred militons. Here it is taken as ten militons, and so synonym for kopi, as also in VS xvii. 2 ff. Cf. Macdonell and Keith, Vedic Index, a.v. datas.

The gotras of Jamadagni are his descendants Mārkandeya, etc. Similariy, Kṣamyāyaṇa, etc., are the descendants of Bharadvāja. Others understand the definition of gotra in an inverted esnee, as: Visvāmitra is the gotra of Devarata etc.; the gotras of Mārkandeya, etc., are Jamadagni, etc. Thus, these eight rus (Agastya and the seven risi) are the gotras of all the others. This latter interpretation is favoured by the usage of people in general, who say, for example. 'We belong to the Viśvāmitra-gotra, to the Atri-gotra, to the Bharadvaja-gotra.' On the former interpretation, the usage would be: 'We are gotras of Viśvāmitra-gotra, to the Atri-gotra, to the Bharadvaja-gotra.' On the former interpretation of Vasistha.' There is also an argument from Scripture: Gautama asked Satyakāma Jābala 'Of what gotra are you, my friend (or of whose gotra)? And the answer: 'I do not know air, of whose gotra I am.' But on the former interpretation, the question would have been: 'Of whom are you the gotra?' And the answer: 'I do not know, sir, of whom I am the gotra.' Therefore, this definition is the correct one. So, too, there is the popular application: 'The sun is the gotra of brilliances, just as the river is of all seas.'

Here we say: This is the argument of a man who does not know the view of Baudhäyana. How so? He has already said in the verse given above: 'Of the gotras there are thousands, etc.', thus making the number of the gotras to be three hoft; and turning to consider what these gotras are, if he said: 'Vistamura, Jamadagni, etc., that is, the eight, from Jamadagni to Agastya, are the gotras'. Here would be a contradiction, and a consequent inconsistency. But on our view no such difficulty arises. Neither popular usage nor the argument from Scripture is really an obstacle, since the word gotra has both genders, having (in the masculine) approximately the same meaning as putra, 'son'. Thus, we can say equally, 'Kundina is the son of Vasistha', or 'Kundina is the gotra (masculine) of Vasistha'.

Pannn's definition of gotta: ² 'A gotra is a man's descendants from the grandson onwards', must be taken to refer to the seven pris and Agastya. That this is so may be seen from a comparison of the points in which it agrees with, and differs from, Baudhäyana's definition—in accordance with the maxim of the cow and the ox ³ It is proper to comprehend them (so to speak) under the same tamily. Otherwise, by the fault of illidic extension of the range of the definition's application, the descendants of a Candala, etc., would turn out to be a gotra But if the two definitions are taken together, no fault arises. Therefore, Baudhäyana's definition is to be accepted. Here the question is raised does

Pánini's definition mean any descendant of the seven rsts and Agastya? Or does it apply to rsis only, i.e. a descendant of the seven rsis and Agastya, who is himself a rsi, is a gotra? On the former supposition, the verse giving the number of the gotras, 'Of the gotras there are thousands, etc.', would run counter to it, since the number of all their descendants, past, present and future, rsis and non-rsis, is past all counting.1 Everyday usage also contradicts it: for men do not speak of the descendants of Devadatta or Yainadatta as the gotras of these two respectively. Nor do they consider that Yainadatta's son or daughter is simply on that account of a different gotra from themselves, and contract marriage with them. But on the supposition that any descendant is meant in the definition. they would so speak, and contract marriages. Therefore, among all the throngs of descendants of the seven rsis and Agastya, only those who are rsis themselves. whether seers of hymns or not, are to be understood as being gotras by the definition, since in this way, there is neither insufficient nor too great extension of the definition This is also in accordance with popular usage, e.g. 'We are of the Markandeva-gotra, of the Yaiñavalkva-gotra, of the Salankavana-gotra, of the Apastamba-gotra, of the Asyalayana-gotra, etc.'. The fact that it is a bahuerihi, and the masculine gender,3 show that the compound yājāavalkya-gotrah is to be analysed as 'those of whom Yaiñavalkva is the gotra', i.e. the founder of the tamily. Moreover (on the other view), phrases like "All should be of the same gotra" is the view of Ganagari, etc.'4 would have no application. Thus it is well said: 'A gotra is the descendants of the seven rsis and Agastya.'

On this point they say: to whom does this title of rsi belong, what is the nature of a rsi. To this we reply: a rsi is one (among the descendants of the seven rsis and Agastya, who have received the forty sacraments, from the Garbhadhana onwards, and are adorned with the eight good qualities of the spirit) who is essentially and among men by his continued perseverance in austerties. So, for example, the Scripture of the Vajins in the 'Secret Fire-lore'. In the beginning all this (world) was not-Being. As to this they say, "What was this not-Being?" The rsis fur the Breaths; because, before this universe was, 'they, desiring it, moved (rs)."

¹ This is most improbable. The word gotra is regularly neuter, and Purusottama has probable conociwed the idea of a masculine word from its use in adjectival compounds. Thus, he were to derive the phrase here, consistent gotfash from roughthe gettad. The latter, however, is not a "Expurusa, but a Bahuyuthi compound (as Purusottama, indeed, recognises below), meannar having Vasights as one's getter.

¹ Pan. 4. 1. 162.

The two differ, it is true, but the similarities in essentials are such as to make it certain that they both belong to the same species.

¹ The verse, though clearly indicating merely a large number, is still taken here to imply that Baudhiyana knew the actual figure.

⁸ See below, p. 208.

¹ Read: populargean aradelate car. Pursuotrams here succepts the Bahuvrhii compound in the case of goats as the narrower sense, while above, where the severe rps and their descendants the potro-hiras are in question, it is necessary for his argument to take it as a Tatpursus, since because of the definition of Baudshyans, he cannot see that the expressions "Vasisth-gornsh' and "Devastits-gornsh' are precisely parallel, the only difference being that in the former case the word perior as imposled to the super-traints.

word gotta is applied to the super family.
SB 6. 1. 1. 1. From Purusottama's reference (agrarahasye) one would have expected bk. 10 to have been meant.

⁴ Read: te 'gre 'sad asit.

Reading yat purăsmat sarvasmād with BiblInd edition; Ed. yadāsmā sarvasmād; S yat pūra asmā şagaham icchantah.

⁵ Eggeling, 'exhausted themselves'.

with labour and penance, they are therefore rsis.' Here the meaning is, they are rsis because they achieved world-renown. Among rsis thus defined, those who are famed in the world for their greatness are called maharsis, great rsis, as as seen from the expression: 'Of the great rsis, I am Bhrgu'. Among rsis thus defined, those who in one birth after another have sanctified their minds by the repetition and consequent knowledge and understanding of the meaning of the Vedas, and to whose minds therefore the hymns and the Brahmanas, repeated in a former existence, appear (of their own accord) in the direct line of the tradition-as it were a man awakened from sleep-these are called 'seers of hymns'. So, too, the passage in the Svādhyāya-Brāhmana of the Taittiriyas which explains the Brahma-sacrifice;2 'Brahma the Self-existent streamed towards (abhyānarsat, \sqrt{rs}) the Speckled Goats (or Unborn Ones) while they were performing austerities. They became rsis That is why rsis have their name." 'Brahma the Self-existent streamed towards them' means 'the eternal Veda was revealed to them'. We have already described above how their descendants recite their names in their pravaras, to the number of one, two, three, or five Among seers of hymns thus defined, those who have knowledge of all things past, present and future, are known as Sages (muni)-compare the scriptural text. 'If a man were to become disgusted with folly and wisdom (equally), he would become a sage'; and the etymology mananan munih-'muni from man, to think'. and also cases like 'Vālmīki, bull among sages'; 'Of the sages I am Vvasa'.' Therefore, any descendant, from the son and grandson onwards, of one of the seven rsis and Agastya, who is himself a rsi, whether he is a seer of the Vedic hymns or not,4 is held to be a gotra of that person, as, for example, Markandeva is of Jamadagni, or Devarata of Viśvâmitra. Thus any descendant whatsoever of these eight rsis, from the son and grandson onwards, provided he himself is a rsi, must be considered as a gotra of that rsi. The descendants of a gotra-rsi, if they are rsis also, are also gotras of that rsi. Thus we say: the rsis who are descendants of the seven rsis and Agastya are held to be gotras from both points of view, since, like the word 'son', the word 'gotra' expresses a relationship. so that the same term gotra is used both with reference to the rais who are the fathers, etc., and with reference to the rsis who are the sons, etc. This being so, expressions like 'We are of the Markandeya-gotra, etc.', 'All should be of the same gotra, etc.', 'Of whose gotra are you, friend?' are fittingly employed. having reference to the sons, etc. On the other hand, the definitions of Panini and Baudhayana have their proper application with reference to the fathers, etc. It is established, then, that the descendants of the seven rss and Agastya who are

themselves called rats are the gotras both of their fathers, etc., and of their sons,

He does not lose the right to perform sacrifices. By means of this he shows that the knowledge of gotra and pravara destroys all sin. How so? The sin of sacrificing for an unfit person is understood from what Gautama says to be a sin even more serious than the great sins which cause loss of caste (mahāpātaka). Gautama, in giving the reasons for undertaking penances, says;2 'Sacrificing for an unfit person, speaking falsely, neglecting to do what is prescribed, and doing what is forbidden.' Now here, although the sacrificing for an unfit person would come under the heads of 'neglecting what is prescribed' and 'doing what is forbidden', yet Gautama, perceiving the seriousness of the sin, has not merely allotted it a separate place, but has given it first in the list. Baudhayana's meaning here is that those who know the pravaras avoid this sin.

The Veda is the Mantras and the Brahmanas. That is to say, since the prayaras are included among the Mantras and Brahmanas,3 one should devote one's attention to the Prayara-books.

Funeral rites, marriage, etc. stand firmly grounded in the Great-Prayara-(Chapter), This praises the Great-Pravara-Chapter. So too, the verse:

"Since it is to be mastered by great effort, and since it is concerned with the great (rsis); and since it offers great rewards (to the student), it is therefore called the Great-Prayara-Chanter.'

Regularly, every fortught. With this he shows that the fruit accruing to the man who reads the pravara-chapters in uninterrupted study through all the phases of the moon (parvan), is the attainment of the world of Brahma. But, it is objected, there is no means of attaining the world of Brahma, apart from

¹ Used by Krana in the Bhagavadgitä, 10, 25, to indicate his supremacy, " Taitt. Aranyaka, 2. 9.

³ Bhag. Gita, loc. cit.

⁴ The usual medieval definition of spi in connection with gotra is 'a seer of Vedic hymns Purusottuma, by giving a different connotation to the word rpi presumably intends to escape from the undoubted fact that numerous gotra-ysis are not named in the Vedic Anukramanis.

¹ The whole of this extremely muddled discussion results from the fact that Purusottama is arguing with a term (gotra) insufficiently rigid in its connotation. It is therefore constantly being used in slightly different senses, and Purusottams seems to be only half aware of the fact. The chief difficulty results from the use of the word gotra to denote the founder of a family, where the fuller gatra-kāra would have made matters clearer. A further confusion is caused by the indiscriminate use of a name like Mārkandeya to denote both an individual of that name, and also the family named after him. This too Purusottama is quite unable to straighten out. Moreover, he is determined to stick to the letter of Baudhayana's definition, and therefore can allow the title gotra only to descendants of the seven ris and Agentya-gotras of the second order, so to speak, such as Märkandeva, etc. and not to the eight rrig themselves, who constitute the first order. In the case of gotras of the first order, he is thus forced to say, for example, that 'Markandeyo Jamadagni-gotrah' means 'M is a gotra of J', and is precluded from seeing the obvious meaning, 'The (subsidiary gotra of) M belongs to the (super-) gotra of J.' Purusottama's argument is, in brief: Markandeya is a descendant of Jamadagni; therefore, because of Baudhāyana's definition, he is a gotra of Jamadagni. Also, since M's descendants say 'We belong to the Markandeya-gotra', Markandeya is the gotra of these men. Therefore, Markandeya is the gotra both of his ancestor, and of his descendants. Much trouble would have been avoided if he could have analysed the application of his terms more precisely.

Purusottama next goes on to repeat the same discussion in verses, which, as they add nothing fresh. I have omitted here.

Presumably, since the Pravara-ceremony is dealt with in the Brahmanas; but in spite of the comment, Baudhāyana's meaning remains obscure.

GOTRA-PRAVARA-MAÑJARÎ

Tra=

knowledge of Brahma, as is seen from the senptural passage: 'There is no other path to be found.' Say not so, there is, for example, the 'Knowledge of the fath to be found.' Say not so, there is, for example, the 'Knowledge of the fath of the fat

a store of merit, which has as its fruit the knowledge of Brahma, a man may

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CONCLUSION

[Finally, Purusottama quotes the concluding portion of 'Kāṇṇṇana and Laugalsa'. The text of this also is in a bad condution, and the version given by Ed. is completely incomprehensible in places. Man, and W both give the same passage; and because of the unportance of the subject-matter, I have thought it worth while to give an emended text of the Sanskirt. Unfortunately, the elliptical style gives use to several ambiguities, and it is to be regretted that there is no commentary available to assist in the interpretation.]

attain the world of Brahma. No fault can be found in any of these explanations

1 GautDhS 8, 24-25. Gautama's text, however, says that the eight good qualifies uninous me ascraments may bring a man to union with Brahma, but not the sacraments without the qualities. This would be more apposite here.

145-1471

The pravaras have been explained. We shall now explain the modifications (arising in cases of adoption). Now, the origins of the Brahmans are twofold it they are jetther of a united family, or of two familes. We shall explain how they originate, and to what (families) they revert. Those whose progeniture is unbroken in the male line of descent are 'men of connected family'. Those (among such) who, for more than seven generations back, or (at least) five, ar (descended from ancestors who were) endowed with good birth, knowledge, virtue and good conduct, and are learned, are known as men who have notable fathers and grandfathers, rpis and sons of rpis; they are fit to be priest.

Now, those who, whether as given in adoption, bought, or adopted by the will of the adopter, or sons of a daughter designated to take the (legal) place of a son, and who, through their adoption by another, are entitled to name pravaras-gis in different families, are 'men of two families'—as for example in the case of the Saunga-Sasiris, the Bharadvaja-Audameghias, the Laugaless, and any other families which have arisen in like manner should make their pravara-recitation similarly: where the two pravaras are used together, the first pravara should be that of the begetter, the second that of the adopter. Or else (some say), three names should be recited from each. This he should not do (because of the text), 'He does not choose more than five'. Therefore, he should recite only three or five (names).

Those who are born of a male relative on the father's side who has the same prawara (as the legal father) are 'men of united family' and belong to the adopter' alone. If in such cases they (i.e. the adopter and the physical father) have no offspring by their own wives, they (the adopted sons) are to take the inheritance, and offer the funeral cake for them up to the third generation. If they do have offspring, the ruling of the Teacher is that they shall still make the funeral offering for both families (although they do not inherit). Such a person should either make two Srāddha-offerings, or else, at the one Srāddha, should designate them separately, and for the one cake should name two ancestors (in the line of) both the adopter and the physical father, up to the third generation.

Where the pravara is not known, he (i.e. the priest) recites the first of the pravaras given here (that is, the pravara of the Vatsas); or, in case of dispute, he should recite whichever pravara he may think appropriate in any particular instance.

A Rajanya uses either the pravara of his purohita, or that of his teacher. The

¹ The case in question is that of miyago, or the levirate (though miyaga can take place before the death of the husband). The real father being the relative called upon to take the husband's place, the mother's husband is considered, legally, as the adoptive father. The male relative is of course of the same grots as the latter.

vyakhyatah pravarah, vaikrtani vvakhyāsyāmo; 'tho dvitayyo brahmananam samutpatayo bhavantı: samhatakulmas ca dvyāmusyayanakulmas ca; tesam samutpatum pratopattur ca vyakhyasyamah, yeşam purusatah prajotpattur asvechuna bhavan te samhatakulmah, ye sapta bhuyah pañcapurusam va yonistut-śila-ytta-sampannah śrutavantas te pitrmantah paitrmatya ṛṣaya āṛṣeyās ta ārtvijinā bhavantı.

atha dattaka-kritaka-kṛtinma-putrikaputrāh paraparigraheṇa nanarṣya jatas te dvyamuṣyayaṇā bhayanti, yathaitac chauŋga-šaisirinam bharadvajauda-meghinam laugākṣṇam, yan caṇyaṇy eṣam samuṇathun kulāni bhayanti; teṣam tathait a pravarah syuh; dvipravarasaṃnipate pūrvah pravara uṭpadaytiti uttarah paragrahituh api va trayo nye trayo nye tra na tatha kuryat; na pañcāti-pravṛūtā tit; tasmāt trīn eva pañca vā pravṛrūtā tit; tasmāt trīn eva pañca vā pravṛrūtā tit.

atha vadi pitroyena jñatinaikarseyena jatas te samhatakulinah, pangrahitur eva bhavanti, atha yadi tesam svasan bharyasv apatyam na syad riktham hareyuh pindam caibhyas tripurisam dadyuh, yady api syad ubhabhyam eva dadyur ity acarpavacanam. dve kuryad ekasmin sraddhe va prthag uddisyaikapinde diva anukitayat, pangrahitaram cotpfadwiram cattriya purusat.

arşeyajnanad eteşam eva pravaranam ådyam pravaram pravrnite, pratiprasnena vä yam yasyopapannam manyeta tam tasya kurvät.

purohitapravaro vā syad ācāryapravaro vā rajanyah, etenaiva vaišyasya

For collythia, Ed., P samutpattih pratipattid ca. — deitanyo, so Man., W, Pa; P t dvittyo; Ed. trividha — sombata* di sō ea, Min., W omus, Ed gives in addition utpattikulinab, thus jusutiyang trividha; P i samanhankulinab, P z samanhankulinab, **—tespha s, b. ea oya*, so W, Man. omute pratipattin; Ed., P omst entirely (heving misplaced the phrase above). — W purujutab, — W vichinab. — umahda: b. twi Man. samitata (7 885 %; 3 o 1) su Mt Rudinadita* commentary; W sampata-; P 'tyanta-; Ed. utpatti-; For yoni, W ylai; Man. potni. — For frutaeoutab, P fautinamasi; Min. sawithing ravantus; afert this word Ed., P r omits se, **of- pritimontab pair/man/y, Ed. has pitrimfarsantayl. — payo, Man. omitis. — before driving, Ed., P s insert samitation samitation in the control of the contr

W -putrikih (omita -putra). — atandriyori, Mān. (which adda yo); Pa -grahe nānā-; Ed. -graheplani-regi; P r gaha nānā-, W winhenga nānā-reyem. — After Monomi, W nānā-, W dysāmuysāvanāh kākākoliks tamadā (titypu par at nemda vihatu-obarata) ib trālmana-katriya-viba tathā, etc. (the last word for yash), un at nemda vihatu-obarata) ib trālmana-katriya-viba tathā, etc. (the last word for yash). — Mān na por proserves the old form inskā-kajām, — Mān na sautu-partinni. — Mān na sautu-partinni. — Mān na sautu-partinni. — Mān na partinni. — Mān na sautu-partinni. — Mān na partinni. — Mān na sautu-partinni. — Mān na partinni. — Mān na na na ma na na ma na na ma na na ma na

no païos- it Man. Womit.—tamôt, Man. W. Ed., Pi h, sha; P. z. vohla.—(projevot, dit. Ed., P. IP. gives the verb with both numeral), Man. W. [proj.ypite, W. adds duayer exa trin nâiviypite. W. adds 'tha yadi slaptine prabryojt, there is not, as Weber suggests, a lacina, but naiviypite. W. adds 'tha yadi slaptine prabryojt, there is not, as Weber suggests, a lacina, but te sosphatos, Ed.; P. It es salamitas-; P. It es samptas-; Man. smithie contain soj; W. estapt only, poptayon se, p

drysojńkandd, Ed., Pl. newojistandd, Pa apreajistandd, Man. Insposovjenjistandd, W. stroyski, Ziama M. After teizin W. umery ekskin prostropienou, W. smara, M. Impurationau — manyeta, so Ed., Pl., W (the last, however, na manyeni); Min. manyeta. — Min., Pl. statisty; Ed. nasyo only. — Before purobinspravano, Ed., Pl. mear talki, for the finit of, Pla na; Min. purobinspravano pravaro sydd icstryaptivaro (sic) rijanya etnamira ta pravarcep vzidya-pravano, (ed., Fl. finera transpravaro (omis); Ed. & Almonyanavaro (omis); Ed. & Alm

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pravara of a Vaisya is explained similarly. If (a Rājanya) makes the pravararecitation according to his rank, the Hotr should say 'Mānava, Aida, Paueriravasa', the Advaryu, 'like Purūravas, Idā, Manu'. If they share in a funeral repast for a common ancestor, they should not intermarry. The correct view, however, is known from a scriptural text 'Rājanyas and Vaisyas have only their purchita's pravara'.

He who studies the Family(-names) rejoices in heaven for a thousand celestral years. The man in whose house a student of the Family(-names) eats, becomes a guest of each of the pris for a thousand celestral years. He should not recret them to another, unless it be to his son, or to a pupil who has studied with him for at least a year. He who studies the pravara-chapter rises above all those whose presence sanctifies a society.

pravaro vyákhyátah, yadi sárstim pravrinte manavaida paurūravaseti hota brūyat purūravovad idavan manuvad itv adhvaryuh, yadi pitryam ašniyur na vivaheyuh, purohtapravarāv eva rajanyvansyau yayatam iti ha vijnayate.

divyam varşasahasram svarge modate vamsadhyáyi yasyaivasnáti vamsadhyayi grhe divyam varsashasram ekaikasyarser atthir bhavati. nanyasmai varanam dadyan naputráya nasisyáya nasamyatsarositaya. sarveşam panktipavananam upanstád bhavati yah pravaradhyayam adhite yah pravaradhyáyam adhite.

¹ Literally, 'not to another, not to a non-son, not to a non-pupil,' etc.

[This index does not include forms which appeared so hopeleasly corrupt as to be useless, but a number of borderline cases have been retained, where the form, though probably corrupt maple to of the increase. The inclusion of a name here is thus in no sense a guarantee of use the contract of the probability of the p

norms of a name another constitute.

Names of major gotras and ganas, and pravars-names which do not occur in this index can be readily found in the tables on pp. 31-7.]

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